Anatoly ends strike

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The Canadian Jewish News

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Hold hands with Arafat

MPs attend PLO parley

OTTAWA —

The executive director of the Canada-Israel committee, Mark Resnick, termed the presence of Quebec MP Marcel Prud'homme and New Brunswick MP Robert Corbett at the recent PLO National Council meeting in Algiers "highly inappropriate."

[A photo of the two holding hands with Yasser Arafat was prominently displayed in the Toronto Star on Feb. 17.]

Corbett is chairman of an Arab-Canadian parliamentary friendship group.

Said Resnick:

"I think it is highly inappropriate for members of Parliament to appear at a high-level meeting of an organization not recognized by the government of Canada and sworn to overrunning the State of Israel, a country with which Canada has had a longstanding relationship."

Prud'homme, a Liberal, who represents the Montreal riding of St. Denis, chairs the House of Commons standing committee on external affairs and national defence.

Corbett is the Progressive Conservative MP for Fundy-Royal.

Added Resnick: "I would imagine these gentlemen will be severely criticized by their parliamentary colleagues, who take a dim view of this sort of thing."

Berman tells U.S. Jews:

Keep out of Israeli politics

By JOE POLAKOFF

WASHINGTON —

American Jews should stay out of Israel's politics, and the Reagan administration has "undergone a disturbing change of attitude" after "we believed it to be one of the friendliest Israel had ever known," according to Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations.

In a statement in New York following the commission (Israeli) of inquiry's report on the massacre of Palestinians in Beirut by Christian militia, Berman said action in response to it "is a matter solely for the people of Israel to determine.

"It is not the role of American Jews to enter into the political practices of another state, even if that state is as near and dear to us as Israel is and will always be," Berman said.

The Reagan administration, he commented, "seems to be discouraging, if not actively opposing a treaty," between Israel and Lebanon "or at least normal relations within Israel."

He urged "American pressure" on Syria and the Palestine Liberation Organization rather than on Israel in support of the U.S. goal of restoring "Lebanon's independence."

Berman also said "we are disturbed, as well, by what appears to be an administration attempt to link progress in Lebanon with Israeli concessions on the West Bank.

"The pernicious role of Saudi Arabia in discouraging Lebanon from making peace with Israel is particularly troubling," Berman added.

"Disappointed," with the government policy towards the Camp David peace process, Berman urged "a steadfast determination" by the administration to bring Jordan into negotiations without preconditions.

He suggested the administration not be silent on Egypt's freeze of relations with Israel and attacks in the Egyptian media on Israel that are "reminiscent of the days of Nazi Germany."

No-confidence votes defeated in Knesset

By SHELDON KIRSHNER

Despite an avalanche of criticism, Menachem Begin and Ariel Sharon fended off their parliamentary opponents last week.

Defending his former defence minister, whom a judicial commission of inquiry found indirectly responsible for the Beirut massacre, Begin said Sharon could not have possibly known that Lebanese Christian militiamen would slaughter hundreds of Palestinian civilians.

Begin, who appointed Sharon minister without portfolio, was the object of denunciation as the Labor Party called his cabinet shuffle a "partial pardon" of his government.

Shimon Peres, leader of the Labor Party, demanded the resignation of Sharon so that the commission's recommendations can be fully implemented.

The commission recommended that Sharon be removed from his post as minister of defence but did not explicitly say he should be ejected from the cabinet.

Sharon, who has been permitted to retain his membership in a key cabinet committee dealing with foreign troop withdrawals from Lebanon, was in a defiant mood again as he left the ministry of defence.

"I don't leave here a battered man in any way," he said in a departure speech at the ministry of defence. "I knew exactly what I wanted and I have full confidence in the correctness of my way."

He repeated his charge that the commission's conclusions — which also led to the removal of Israel's chief of military intelligence and the demotion of a divisional commander — constituted a "blood libel" on the Jewish state.

In the Knesset, Begin's coalition defeated three motions of non-confidence proposed by the Labor Party, Communist Party and the Shinui Party.

Speaking for the Labor Party, former Prime Minister Yitzhak Rabin said the government's handling of the commission's findings was indicative of its conduct in the Lebanese war.

The Communist Party, which has four seats in the 120-member Knesset, accused Begin of having caused the deaths of 70,000 persons in Lebanon.

Shinui, a centrist party which holds two seats, said Sharon was guilty of contempt of the Supreme Court — two of whose judges wrote the commission report.

Amid the uproar, two Israeli soldiers were killed by unidentified gunmen in the central Lebanese mountains, raising to 468 the number of Israelis who have died in Lebanon since last June 6.

Wafa, the Palestinian news agency, reported from Nicosia that "Lebanese resistance combatants" committed the ambush, which occurred near a town close to the front lines between Israeli, Palestinian and Syrian forces.

[Cont'd. on page 10]

A happy time for giving gifts

Purim shakes us out of our selfishness

Next Sunday, Feb.27 [14th of Adar] is Purim, one of the happiest holidays on the Jewish calendar. In this article, provided by the World Zionist Press Service, DAVID GEFFEN discusses this great day . . . and the obligations.

* * *

"Even when all the contents of the prophets and the sacred writings have been forgotten, the Book of Esther will still be remembered and accordingly, Purim will still be celebrated." This statement from the Jerusalem Talmud stresses not only the eternity of the Book of Esther, but even more so, that of Purim itself.

Three elements in the Purim celebration, gift giving, special foods and noise making, help to build the holiday into one which can surpass even time itself.

Purim occurs at the end of the winter (in Israel) when people have been overly concerned with keeping warm and avoiding contact with others because of the transmission of ailments. A kind of self-centredness has descended upon us.

Purim, however, appears to help shake us loose from our selfishness and urges us to give two types of gifts — one to our friends and associates and one to those in need.

Esther (9:22) enjoins us: "They were to observe them as days of feasting and merrymaking, and as an occasion for sending gifts to one another and presents to the poor."

According to the Shulchan Aruch, "Each individual is obligated to give gifts to the poor on Purim." In certain communities this is accomplished by placing an anonymous donation just before the Purim evening service, on a plate in the synagogue.

However, there are those who follow the Shulchan Aruch's dictum which emphasizes: "We are not careful to whom we give on Purim, but we give to anyone who stretches out his hand to take," and thus they know, personally, whom they assist.

Yet there is a universality to the act, as the concluding section records: "In a place where it is customary to give also to non-Jews, we do so."

The second type of gift is traditionally called shallach mannos ("sending portions"). It must be composed of two different types of food and drink. In North African countries it was customary to bake for shallach mannos sweet cakes laced with colored sugar in the shape of people, soldiers and heroes of the Megillah. Since the Moslems knew of these culinary delicacies, they labeled Purim "Id Asshkar," the sugar holiday.

In Eastern and Central Europe the traditional Purim food was called "mohn taschen," poppyseed pockets. As the various legends developed about the 3-cornered cake and its connection with Haman's hat, these treats became "haman-taschen."

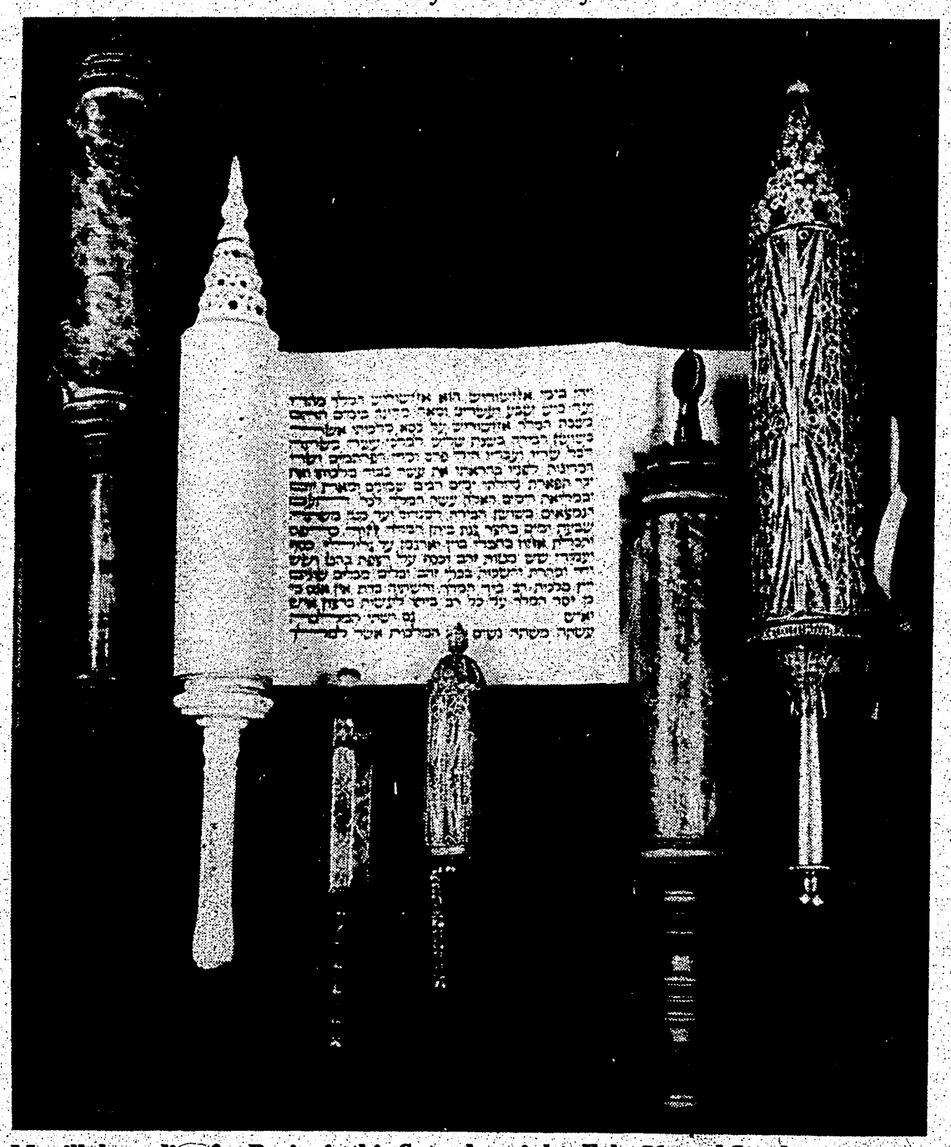
The word "mohn" in Judeo-German was written with a mem, heih, nun. These letters can be turned around and become the Hebrew name of Haman. Thus, even the filling of the pastry itself relates to the arch villain of the Purim tale.

These foods for Purim suggest that even from the bitterest of experiences sweetness can burst forth. Foods, moreover, nourish our bodies and therefore grant us an opportunity to elevate our souls.

Purim bids us eat and drink and enjoy ourselves . . . but still reminds us who we are and what ethical concepts must motivate us in our daily pursuits.

The third Purim element of noisemaking may stem from an unusual source. Whereas Judah Maccabee led the resistance against the Greeks, the Persian Jews were leaderless, but fought bravely to defend themselves from Haman's edict. Even though Haman had been executed, his order to destroy the Jews stood, and only via self-defence did they save themselves.

[Cont'd. on page 10]



Megillah reading for Purim is this Saturday night, Feb. 26, and Sunday morning, Feb. 27. Because erev Purim falls on Shabbat, the fast of Esther will be observed today, Thursday, Feb. 24. Chag Someach.

Viewpoints: a new life for CJC publication

Viewpoints, the Canadian Jewish Congress intellectual and literary publication, begins a new life this week as a supplement of The Canadian Jewish News, and will appear in this newspaper once a month.

Aim of Viewpoints, according to its editor, Bill Abrams, is "to encourage the expression of diverse points of view on matters relating to Jewish life in Canada and the world over. . . ."

For more on Viewpoints, see story on page 2.

World-National

Anti-semitism not the root of all evil for Jews

By
RABBI W. GUNTHER PLAUT

A Jewish woman is fired from her job. She is convinced that the reason for this dismissal is anti-semitism.

Certain matters occupy the headlines in which Jewish names play a role. "If the parties had good Scottish names reflecting the establishment, the matter would hardly be in the headlines," goes a comment and many people believe it.

That may be so in a particular case, and no doubt people have run into employment difficulties because of anti-Jewish feelings. But there is a spreading tendency amongst our people to **lay every disagreeable occurrence at the door of anti-semitism.**

Rabbi Plaut

That is a dangerous point of view, a kind of self-fulfiling prophecy. For if enough of us believe that everyone in the world is against us we will behave like that and experience it even if it isn't so.

Much of this discussion has swirled around the reportage of the Lebanese war. It was so manifestly one sided that the conclusion became inevitable that ordinary explanations — ignorance, propaganda, ineptness and so forth — seemed no longer sufficient, and therefore the dark, mysterious and ever present syndrome of anti-semitism was brought into public view.

Reporting on Lebanon so manifestly one sided

The most outstanding purveyor of this theory was the editor of Commentary, Norman Podhoretz, who in his widely publicized article J'accuse wrote: When all is said and done, a widespread and pervasive anti-semitism played a major role in the distorted reporting. Others made a similar analysis.

Now I am one of those who, having experienced anti-semitism for a good part of his life, is always alert to its presence and manifestations. I believe, for instance, that in some instances the signs are obvious, and when they are must be fought vigorously and exposed without fear. Anti-semitism played a role in the Lebanese reportage but the world-wide distortion arose from other and more potent sources.

I am happy to see that Israel's President, Yitzhak Navon, tackled the subject in his opening address to the recent World Zionist Congress in Jerusalem. He opposed the popular approach — in Israel and elsewhere — that "the whole world is against us." Davar the Histadrut daily, endorsed the president's point of view.

World-wide distortion from more sources

In this connection it might be well to note a comment by Connor Cruise O'Brien, a proven friend of Jews and of Israel. While he acknowledges the existence of anti-semitism in many anti-Israel attitudes, he finds that the prevailing attitude toward Israel is much more one of wonder and puzzlement than of plain hostility.

"Jews have always been mysterious to Christians. In modern times the existence of the State of Israel somehow confirms, concentrates and magnifies the mystery, since very few people outside the Jewish communities of the world understand why Israel is there . . . It is the whole existence of Israel which its critics find intellectually and morally exasperating . . . Israel itself in every sense of that greatly charged word, is special, always has been so and always will be so."

Which is to say that when it comes to Jews and Israel, nothing is quite as simple as it appears, and frequently the simple charge of anti-semitism is by its very over simplification dangerous and inappropriate. Fortunately there is more decency out there than many of us are ready to believe.

New defence minister engineer by training

Arens is hawkish but pragmatic

By
SHELDON KIRSHNER

Moshe Arens, Ariel Sharon's successor as minister of defence, is a plain-spoken politician who seems able to bend with the wind.

For one year Israel's ambassador in Washington, Arens is as much a hawk on policy as his predecessor, who was forced to resign following publication of the report on last September's Beirut massacre.

But Arens, by training an aeronautical engineer, differs from Sharon in that he is capable of promoting pragmatism when the need arises.

Fifty-seven years old, and born in Kaunas, Lithuania, Arens could have been defence minister in 1980 if he had so chosen. Ezer Weizman had just resigned over a policy dispute and Prime Minister Menachem Begin asked Arens to take over his portfolio.

Then chairman of the Knesset's important foreign affairs and defence committee, Arens rejected Begin's overture because of his opposition to the Camp David Accords and the Israel-Egypt peace treaty.

Moshe Arens

"I felt it would not be playing according to the rules," he said. "Since I'd voted against the Camp David agreement, I felt that it would not be proper for me to get in the government and either be instrumental in carrying out policies I did not agree with, or worse yet, trying to torpedo the government's policies."

Arens, who had once been vice-president for engineering at Israel Aircraft Industries, where he was in charge of the Kfir jet project, was not adamantly against the peace treaty.

Israel, he argued, need not have given up so much in pursuit of normal relations with Egypt.

According to his views, Israel should have retained two of its sophisticated air bases in the Sinai, should have insisted that the settlers in Yamit [later to be destroyed] be allowed to remain, and should have bargained for a below-market price for Sinai oil it would buy from Egypt.

But Arens, who is no fanatic, accepted the premise that land in the Sinai should be traded for a peace treaty.

A member of Begin's inner circle, Arens went to Washington last February with a reputation as a blunt debunker of U.S. Mideast policy. So truculent was his media image that officials in Washington were quoted as saying that he would not have an easy time in establishing good relations with America's leadership.

They were not quite right and, as often is the case, the reports were exaggerated.

Once on Capitol Hill, Arens, who was raised in the U.S., toned down his rhetoric, without giving in on substance, as he became Israel's chief salesman in Washington.

On arrival, Arens said that one of his main tasks in the U.S. would be to convince the Reagan administration not to sell sophisticated military equipment to the Arabs, particularly to Jordan and Saudi Arabia.

But no sooner had he said that than U.S. Secretary of Defence Caspar Weinberger announced his willingness to sell Jordan mobile anti-aircraft missiles and high-performance planes.

The sale has yet to go through but the U.S. remains definitely interested in providing its Arab clients with modern weaponry.

Arens was probably the first Israeli diplomat to signal Israel's intention to root the PLO out of Lebanon, saying it was "only a matter of time" before Israel invaded.

Throughout the spring of 1982, as Israel readied its war machine for the June 6 invasion, Arens played a decisive role in explaining its rationale. During the Lebanese war, when Israel's relations with the U.S. were akin to a rough roller coaster ride, he conferred often with President Ronald Reagan's chief Middle East trouble-shooter, Philip Habib.

Arens is said to have convinced Begin not to invade West Beirut. Eventually, his advice was disregarded.

It is reported that Arens gave Begin advance warning of Reagan's Sept. 1 peace plan, which the prime minister turned down flatly. Arens was no advocate of the American proposals — which envisage a moratorium on settlement activity on the West Bank and an association between Jordan and the Palestinians of the West Bank — but he made a proposal which angered some Israeli politicians.

He suggested a 6-month suspension by Israel of new settlements so that King Hussein of Jordan might be encouraged to enter the Camp David framework. But Begin would have none of that.

Geula Cohen, the chauvinistic member of parliament who broke with Begin over the Camp David Accords, said that Arens should be recalled and dismissed from his post. Benny Shalita, another hawkish MK, expressed "great surprise" at Arens' proposal.

It was, of course, not activated. But the fact that Arens presented it to Begin in the first place showed that he was capable of transcending ideological beliefs for the sake of achieving short-term political gains.

As minister of defence, Arens will have the chance to display this sort of flexibility.

He may, like Sharon, use a heavy hand to suppress Palestinian nationalism on the West Bank and in the Gaza Strip, home to some 1.3 million Palestinians. Or, using far greater subtlety, he may try to impose Israel's version of autonomy in those areas.

Like Sharon, Arens will most likely be a key player in Israel's troop withdrawal talks with Lebanon.

Arens should have no trouble fitting into his new job, provided he and Sharon, the minister without portfolio, do not get in each other's way.

Unlike Sharon, Arens reportedly has no passion for politics. "I'm not crazy about it," said Arens, who became involved in politics a decade ago. "It's difficult, frustrating, much of it is quite boring, though it has some interesting aspects to it."

The job as minister of defence doesn't quite fit that description. It's difficult and frustrating — as Weizman and Sharon discovered — but boring it is not.

Viewpoints will be carried as supplement by The CJN

By
JANICE ARNOLD

MONTREAL — Viewpoints, the journal published by Canadian Jewish Congress to deal with issues of concern to the Canadian Jewish community in a scholarly and objective manner, has begun a new life.

The Canadian Jewish News, starting with this issue, is carrying Viewpoints as an 8-page supplement on a monthly basis. Viewpoints editor Bill Abrams and its editorial board, chaired by Morton Weinfeld, will retain editorial control; The CJN will be responsible for making up and printing Viewpoints at cost.

"I believe we are now on the road to ensuring a viable future for Viewpoints," said Abrams.

The new Viewpoints looks different — tabloid size pages, illustrations and a fresh logo — but its philosophy remains the same: "to encourage the expression of diverse points of view on matters relating to Jewish life in Canada and the world over, and serve as a forum for the interchange of ideas on human issues relevant to our times without limiting itself to one ideology of political philosophy."

Viewpoints has had an up-and-down history since coming under the sponsorship of CJC following the 1977 Plenary Assembly, where a resolution, proposed by Abrams, was passed to save the journal. The Labor Zionist Movement of Canada, which had been publishing it since 1965, felt it could no longer carry the financial burden.

Sponsorship, however, did not imply more than a token financial contribution from CJC. Abrams became chairman of the Viewpoint board and Rabbi Gunther Plaut and the late Saul Hayes [and later CJC president Irwin Cotler] set about to raise private funds for Viewpoints.

Twelve issues, in magazine format, were published between 1979-81. The last one came out over a year ago. Despite a determined campaign, subscriptions peaked at 600, and keeping the journal going was an issue to issue struggle.

Viewpoints also suffered from a high turnover of professional editors, who rarely stayed longer than three issues, according to Abrams.

Abrams, retired from a business and law career, has now taken over as editor on a part-time basis.

As a CJN supplement, Viewpoint will gain exposure far beyond that it has ever known — over 48,500 households across the country will receive it.

One of the main problems in the past, Abrams and Weinfeld agree, was that lack of funds prevented greater promotion. They hope this wide distribution will attract more of the top Canadian Jewish writers and thinkers they would like as contributors.

The members of the editorial board, besides Weinfeld, an associate professor of sociology at McGill University, include Plaut and Cotler, honorary chairmen; Irving Abella, Yehuda Elberg, Emil Fackenheim, Rabbi Howard Joseph, Jack Lightstone, Alti Rodal, Michael Rosenberg, Miriam Rolland and Harold Waller.

In addition, 18 contributing editors, all well known in intellectual circles, will contribute at least one article each a year to Viewpoints.

Anyone may submit articles (or poetry or prose) to Viewpoints. Priority for publication will be given to those on topics of specific interest to Canadian Jews — be they political, religious or cultural — written "in a thought-provoking way."

Articles are expected to be readable and not academic papers filled with professional jargon, said Abrams. No footnotes, for instance, will be permitted.

Literary works by Canadian Jewish writers will be a regular feature, as well.

Abrams sees Viewpoints as a vehicle, for "alienated" Jewish intellectuals to become involved in community affairs. In his words, "to raise the intellectuals' visibility in organized Canadian Jewish life," much as their European counterparts enjoy.

By "intellectual" he does not restrict his definition to academics, referring rather to all "thinking" persons. "Viewpoints is their voice," said Abrams.

Editing is a co-operative effort at Viewpoints; members of the editorial board and contributing editors are expected to take part in the selection of articles according to their expertise.

Weinfeld, who describes himself as one of those Jewish intellectuals who had no particular connections with the organized community, sees Viewpoints as not only a means of internal communication but to building a bridge between the Jewish and general intellectual communities in Canada.

Viewpoints, in his judgment, should become a kind of reference the larger world can turn to when it wants to know what the Canadian Jewish intellectual community is saying about a current issue.

Also, the development of a first-class Jewish journal in Canada may break the long-time dependency on American periodicals for intellectual fare, said Weinfeld. "There are some unique characteristics to Canadian Jewish life."

National Gallery of Canada, in Ottawa

Israel's Moshe Safdie to design federal building

By
GAYE APPLEBAUM

OTTAWA — Israeli architect Moshe Safdie has been named to design the new National Gallery of Canada building, Communications Minister Francis Fox announced here recently.

Safdie will work on the 5-year-project in association with the Toronto architect, John C. Parkin.

The $84,000,000 gallery will be located on the cliffs along the Ottawa river, overlooking both the Parliament Building and the poposed Museum of Man, which will be built on the Quebec side of the river.

Safdie, best known to Canadians for his controversial Habitat design at Expo 67, won international recognition in 1967, at the age of 29.

Since then, the Haifa-born Safdie has undertaken major projects in Australia, Singapore, Senegal, Puerto Rico the U.S. and especially in Israel. He divides his time between his Montreal, London and Jerusalem offices.

Although Safdie became a Canadian citizen in 1956, he has retained close ties with Israel. He is concentrating on the reconstruction of the all-but-devasted Jewish Quarter of the Old City, in Jerusalem, returned to Israeli control in 1967, following the Six Day War.

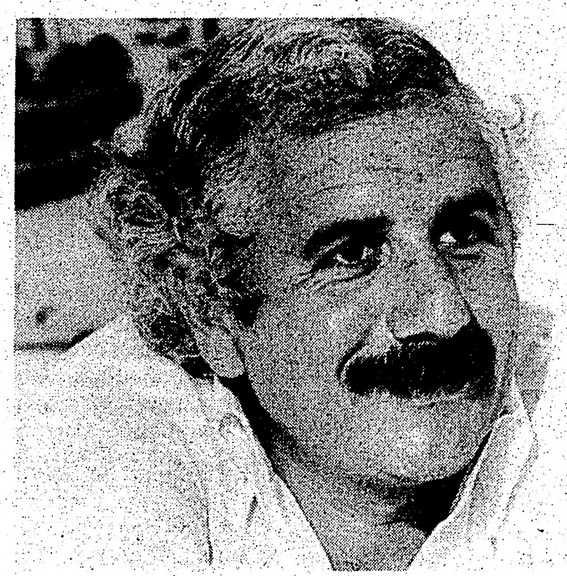
The revitalization of the Western Wall precinct, the adjoining Yeshivat Porat Joseph and an extensive housing development in the Quarter are Safdie's main projects in Jerusalem.

He has also designed the newly constructed Paley youth wing at the Israel Museum, facing the Knesset.

Last year, with the Montreal architects with whom he often works — Desnoyers Mercure and the Quebec firm of Belzile, Brassard Gallienne Lavoie — Safdie won the competition for the Musee national de la civilisation, in Quebec City.

Safdie is also currently working on the Colegio Hebreo Maguen David School complex for Mexico City's large Jewish community.

For the past five years, Safdie has been teaching at Harvard University's Graduate School of Urban Design. He previously held a 3-year professorship at the Desert Research Institute at Ben-Gurion University in Beersheba.



Moshe Safdie will design Ottawa building

Jean Boggs, chairman of the recently formed Canada Museums Construction Corporation (CMCC), said: "It is perhaps Moshe Safdie who brings most of the romance into this collaboration. [He] . . . brings a strong sense of history as well as a sharp sense of the present in his approach to a museum in the national capital."

"Designing truly in context destroys formalisms, preconceptions and academic frameworks," Safdie said in his proposal. "It . . . suggests enrichment rooted in tradition which must nevertheless transcend it."

John Martin, acting director of the National Gallery, said he was "delighted" with the choice of Safdie. "I was impressed in reading his proposal by his intelligence and sensitivity."

Fox praised the CMCC for "the speed with which it has moved on these two projects [the National Gallery and the Museum of Man] that are so important to Canadians. Both have been in serious need of new facilities for some time to protect their valuable national collections."

Safdie's clients have ranged from the Eskimos in the Canadian Arctic to the Empress of Iran.

"As an architect, I must be an instrument for whom I am building," he says. "In every place I build, I am concerned with local attitudes." Perhaps the attitudes he understands best, however, are those of his native Israel where he is involved in projects for both Jews and Arabs.

A quick look at this vital 44-year-old architect, and one can see that he enjoys having the world as his workshop.

A full head of silver hair accents his deep tan, and eyes burning, Safdie admits that he makes an effort to put "twice as much energy per square metre of building" into each of his architectural projects.

Be they in Montreal, or the Middle East Safdie's projects reflect the energy of their creator. His 3-dimensional cities express man's current longing for the urban environment, as well as the freedom of the open spaces where man can be alone with nature.

In Safdie's urban projects, streets soar in the sky and rooftops boast gardens far above the ground. Enclosed domes slide open to become outdoor terraces for summer usage; even in a high-density environment, Safdie manages to create the amenities of a village.

Safdie's early years were occupied with the ideas of the rural life of Israeli kibbutzim rather than designing buildings.

Fascinated by agriculture and the study of physics, his interests took a sharp turn at the age of 15, when the Safdie family moved from Israel to Montreal.

The architecture of cities drew him like a magnet, and he decided to study at McGill University's School of Architecture.

"My desicision not to go into business with my father disrupted an age-old tradition of Middle Eastern Jewish families," he recalls.

Safdie remained an individualist. Moreover, he excelled in his studies. By the time he was a 22-year-old student, Safdie had developed his revolutionary Habitat thesis. Seven years later, he was known as the boy wonder of architecture as he fought through to the completion of his multi-million dollar housing experiment that attracted such a fabulous number of visitors at the 1967 Montreal World's Fair.

The vitality of the city continued to attract Safdie as he realized that suburbia did not offer a viable solution to a housing shortage. Cities needed to express man's feelings and harmonize with his spirit. Recalling his past, Safdie notes that growing up in Israel's bay city of Haifa certainly helped to condition his thinking about the environment.

"As in other Mediterranean cities, the line between rural and urban is softer than in North America," he notes, and in many of his projects this inter-relationship between urban/rural life is realized.

Married with two children, after an absence of nine years Safdie returned to Israel in 1967 to work on his first project there.

"I have always felt like an Israeli," he says, "and when the opportunity arose to work there, I grabbed it."

His projects in Jerusalem alone have included the clearing of the area of the Western Wall of the Second Temple, the Yeshivat Porshat Yosef in the Jewish Quarter, and the Paley Art Centre of the Rockefeller Museum.

Safdie designs to fulfil the basic needs of man. In the Canadian Arctic, his projects start in design where the igloo left off, while in the Middle East, his technique is greatly influenced by the landscape, stone, and sun.

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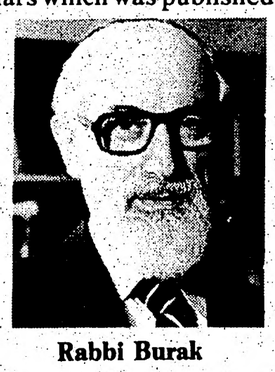
World-National

Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Must shallach mannos be sent with a special messenger? May I not deliver them personally to my friends?

There is a learned note on this subject in the Sefer Ora Zu Torah, the compilation of a number of Israeli scholars which was published in Bnei Brak in 5731. At the end of the sefer there is a small section called Or ha-Poskim, and in it the following discussion is found:



Rabbi Burak

In Megillas Esther, there are two words that describe this mitzvah, umishloach mannos, as part of the program for Purim day. The words mean "and the sending of gifts." Since these words are used, they preclude the possibility that you may deliver them by yourself to your friends, for, when you personally deliver a gift you are **bringing** it and not **sending** it. You must, therefore, send it via a messenger. That is the ruling of the le-Lev. It seems to be the ruling of the Chassam Sofer, on Tractate Gittin, 22A.

Exactly the opposite view is stated in the responsa Binyan Tzion, responsum number 44. Here the scholar asks for the reason for this mitzvah. He cites authorities who say that the mitzvah is prescribed so that some people who may not have such delicacies because of a slender wallet, will be able to have them. Another authority holds that the intent of the mitzvah is to cement friendship. If these reasons are valid, it makes no difference how these gifts are delivered, as long as they get there.

But, if that is so, why are the words umisloach mannos used? Did we not say that this requires delivery via a messenger? The words are used in a different sense. The intent of this usage is to teach that the important thing is that you send it.

If the intended recipient decides to act high and mighty and refuses to accept the succulent roast duck delivered to him, do you have your mitzvah? Yes, you have fulfilled the mitavah even if he doesn't accept it, and so it is ruled in the Code, O.H., Chapter 695:4 bu Isserles.

In the Responsa of Maharya, number 207, the discussion takes off in an entirely different direction. This saga notes that we have a principle, **mitzvah bo**, which means that it is better to do the mitzvah yourself rather than to have it done for you by your proxy. That being so, you should deliver the shallach mannos and not your messenger. But there seems to be a tradition to have them delivered for you. Perhaps this was done to enable some people to make a few dollars at least one day of the year. The final word on this subject is given in the Pri Megadim who shows that a messenger is not required.

Despite all the scholars who know that the messenger service for shallach mannos is not required, the people know that the better way is to send the gifts. Those who love mitzvahs know that it's so nice to see a stream of young children delivering a string of packages in honor of Purim. Beautiful are the ways of the people who love Torah and mitzvot.

BGU to honor Rasminsky

OTTAWA —

Former Bank of Canada governor Louis Rasminsky will be honored at a tribute dinner here, organized by the Ottawa Branch of the Canadian Associates of Ben-Gurion University of the Negev, branch president Dr. Erwin Koranyi announced.

Although held in Ottawa, he said the dinner will be national in scope and is expected to attract guests from throughout the country. The dinner will be held in the fall.

A tribute committee composed of representatives from across Canada is now being organized.

Koranyi called Rasminsky "one of our country's most beloved public servants whose life and work have brought great benefit to and reflected great credit upon us all."

A project permanently linking Rasminsky's name with Ben-Gurion is now being developed by the Ottawa Branch in consultation with the university.

CIC conference March 16

Journalists to discuss Mideast war

OTTAWA —

How well did the media cover the Lebanese war?

The Canada-Israel Committee's annual policy conference will get an in-depth view from two journalists speaking at its annual parliamentary dinner March 16 at the Skyline Hotel here.

One is an Israeli journalist who was one of the architects of Israel's policy in southern Lebanon in the late 1970s.

Yoram Hamizrachi, the Canadian correspondent for the Tel Aviv daily Ha'aretz, has been a journalist since 1961, having worked for CBS, Israeli radio and television, the Jerusalem Post and Newsview.

Since arriving in Canada in1982, Hamizrachi, who is based in Winnipeg, has become a regular contributor to the Winnipeg Sun, and his articles have appeared in the Winnipeg Free Press and Toronto Star. He is often seen on CTV's Canada-AM analyzing current Mideast developments.

Hamizrachi joined the IDF in 1958 and fought in the battle for Jerusalem during the Six Day War. He has been wounded on three occasions.

In 1976, he was asked by then chief of staff Mordechai Gur to rejoin the army and serve in what was called the "Lebanese Command," which he eventually headed.

Hamizrachi was responsible for implementing Israel's Good Fence policy, a program which has provided thousands of Lebanese Christians with medical and social assistance and employment opportunities.

Hamizrachi is one of three Israelis who have received special citations from the Lebanese army for his role in Operation Litani in 1978.

The second panelist, Ilya Gerol, is the foreign affairs analyst of the Vancouver Province, and his articles appear regularly in the newspapers of the Southam chain.

In October, he wrote that the media's coverage of the Lebanon war was "grossly distorted,"

Yoram Hamizrachi

and commented that the Beirut massacre "raised such an outburst of anti-Israel, anti-Zionist and plain anti-semitic sentiment that all other tragedies in this brutal and unfair world were forgotten."

It was Gerol who informed the Canadian public about "Television Alley," the famous alley in Tyre where television crews filmed the "total destruction" of the city out of 11 ruined houses.

Prior to his expulsion from the Soviet Union, Gerol worked for Pravda under the name Ilya Muromtsev, his editors having determined that a Jewish byline was inappropriate for the newspaper.

After a stint in North Vietnam, Gerol became critical of Soviet policies, publishing an underground article entitled "Comrade Goebbels Would be Proud of Us." His editor subsequently received a telephone call informing him that "Comrade Gerol" was "ideologically not trusted."

The KGB paid a visit to Gerol at 6 a.m. one morning. They gave him a choice: immediate emigration or internal exile in Siberia.

In a matter of days, Gerol and his wife and son were on a plane to Vienna. From there they journeyed to Rome, where the Canadian ambassador sold Gerol on the virtues of Vancouver.

He arrived in Vancouver three years ago, at the age of 39, with $7 in his pocket. Today he is one of the most important foreign affairs writers in Canada.

Bill 111 on striking teachers condemned by B'nai B'rith

MONTREAL —

The League for Human Rights of B'nai B'rith last week issued a strong condemnation of the Quebec government's Bill 111, the legislation passed to force striking teachers back to work.

In a telegram to Premier Rene Levesque, Conrad Shatner, of the League for Human Rights, Eastern Region, took particular exception to Article 28 of the Bill which overrides the Quebec Charter of Human Rights.

He called "unacceptable" the fact that teachers would be "deprived of recourse to their fundamental rights, such as the right to a full and impartial hearing, a full and complete defence and the presumption of innocence until proven guilty."

The League, however, did not take a position on the dispute between the government and the teachers.

Last year, the League presented two briefs to the justice ministry containing recommendations aimed at strengthening the Charter. The override clause in Bill 111 demonstrates the insufficiency of the Charter in protecting individual rights, Shatner pointed out to Levesque.

"We feel that Quebec's Charter . . . is fragile because it can be overridden at whim on a simple majority of the National Assembly," he said.

He reiterated the League's position that the rights of Quebecers could be better protected if they were entrenched in a constitution.

Earlier on in the strike, the Federation of Teachers of Jewish Schools, which represents 450 day school teachers in the Montreal area, placed two advertisements in The Gazette stating that it supports the striking teachers in their demand for a "negotiated collective agreement."

Almost 3,690 Jewish students in the Protestant schools alone have been affected by the strike, according to Protestant School Board of Greater Montreal figures.

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Involves increased public awareness

CJC launches campaign to prosecute more Nazis

By WESLEY GOLDSTEIN

MONTREAL — The Canadian Jewish Congress has embarked on a cross-Canada campaign to gain public support for further prosecution of suspected Nazi war criminals living in Canada.

The decision, taken at a recent national officers' meeting, will be implemented at both national and regional levels.

At the national level, Congress will be making continued legal representations, having developed a memorandum on the methods available to the federal government to bring war criminals to justice. The memorandum will be made public following the completion of the Albert Rauca case, now before the Ontario Court of Appeal, although its contents have already been forwarded to government authorities.

As well, Congress is continuing to make political representations to Justice Minister Mark MacGuigan, Solicitor-General Robert Kaplan and officials in the departments of external affairs and immigration.

At the regional level, Congress is requesting regions to take part in a 4-phase strategy:

First, in order to increase public awareness, information packages are being distributed along with requests for local organizations to hold public meetings on the issue.

Second, petitions are being circulated through the regions with the aim of obtaining 50,000 signatures. In addition, Congress is asking the organizations to initiate letter writing campaigns to members of parliament and cabinet, urging them to pursue the matter vigorously.

Third, regional organizations are being asked to solicit the support of non-Jewish organizations; and finally, they are being provided with material on approaching the media for support.

"The presence of Nazi war criminals in Canada is an affront to conscience, a repudiation of what this country stands for and what, under international law, we have obliged ourselves to do," says Irwin Cotler, president of CJC.

"The fact that some 37 years have passed since the Holocaust does not so much diminish our responsibility.

"It would be a sad commentary on the matter of the Holocaust if the combined effects of the passage of time and government inaction were to provide war criminals with immunity from the legal process."

Argentine Jewry target of increasing pro-Arab propaganda

NEW YORK — **Pro-Arab propaganda is "one of Argentine Jewry's most serious problems," according to Luis Comisarenco, the acting president of DAIA, the Jewish community's umbrella organization in that country.**

Comisarenco, a vice-president of the DAIA responsible for Christian-Jewish relations, told leaders of the Anti-Defamation League of B'nai B'rith that the propaganda falls on receptive ears because of "endemic anti-semitism among 30% of Argentinians."

Speaking in Spanish to a meeting of ADL's Committee on Interfaith Affairs here, Comisarenco said that DAIA's educational efforts to counteract Arab propaganda are proving effective. He asserted that greater understanding of Israel's policies and actions was being developed among Jews as well as Christians.

His remarks were translated by Rabbi Leon Klenicki, co-director of ADL's department of interfaith affairs and consultant to DAIA on inter-religious concerns.

Comisarenco cited examples of progress in Christian-Jewish relations. He said that for the first time in the nation's history rabbis are beginning to serve as chaplains in the Argentine armed forces. Another significant portent, he continued, is increasing acceptance of material prepared by Jewish organizations on Christianity's Jewish heritage.

He described as "a breakthrough" the distribution in Catholic churches and schools of a Spanish version of a booklet, Abraham Our Father in Faith, which was prepared by the Archdiocese of Philadelphia in co-operation with ADL.

Comisarenco emphasized, however, that the attention in Argentina remains "difficult and complex" because of a reluctance among some Jews and Christians to establish interfaith relationships.

He added that "the dialogue" cannot be compared with developments in the United States "since the Catholic church in Argentina has not advanced as far beyond Vatican II" as has the Catholic church in America.

Rabbi Klenicki, himself a native Argentinian, commented that the Christian-Jewish dialogue in Argentina is still in its infancy and "has much to learn from the triumphs and setbacks experienced by the colloquy in the United States." He said ADL would continue to provide "much needed" materials for advancing inter-group relations.

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Editorial

Odious slander

American sociologist William Helmreich has written a perceptive book about negative stereotypes that inhabit the uncritical mind. In his study entitled, The Things People Say Behind Your Back, Helmreich explores the cliches that people utter whenever they speak about Jews, Puerto Ricans, Poles, Chinese and other ethnic groups.

The subject is not a terribly congenial one; prejudices lead to misconceptions and hasty generalizations and all of these do grievous injury to the social contract that binds people together in civilized societies.

Jews have been a favorite target historically for negative stereotyping and it is not surprising that Professor Helmreich devotes a chapter to this subject. A rehearsal of the canards that have been circulated about Jews would serve no purpose and we do not intend to repeat them.

It is alarming to note, however, that, in the wake of Menachem Begin's electoral victory in Israel and in the years that followed a new stereotype has appeared of one branch of the Jewish family — the Sephardim.

There is hardly a writer in journalism today who has not fueled the negative stereotyping of Israel's Sephardim (now a majority of the population) by retailing stories about the latter as pliable and unsophisticated supporters of the Begin government.

In his recent book on Israel's invasion of Lebanon, Jacobo Timerman has the unwisdom to join in the denigration of the Sephardim.

Speaking about his participation in a demonstration against the policies of the Begin government, Timerman says of the fact that most of the demonstrators were Ashkenazim — "I'm not impressed by the observation, nor do I feel guilty because the least socially and culturally developed sector of the population is against us and chants: 'Begin, King of Israel.' "

Timerman goes on to compare the Sephardim of Israel with those who followed Juan Peron in Argentina. "The loyalty of these classes, always a majority," says Timerman, "towards charismatic and seemingly invincible leaders guarantees neither the rationality nor the health of a political situation."

This comparison is an odious slander against Israel's Sephardim and a classic example of negative stereotyping.

It is time for Jews and non Jews to re-examine the images which they project about that great branch on Judaism's trunk — the Sephardim.

Enjoy life

The holiday of Purim, celebrated annually on the 14th of Adar (this year Feb. 27) is, like Passover, one of those events on the religious calendar which converts painful history to joyful festivity.

In commemoration of this event Jews are enjoined to observe Purim by reading Megillat Esther, enjoying a seudah (festive meal), distributing shallach mannos and giving charity to the poor.

It is instructive that on Purim Jews are supposed to celebrate: in Israel a huge parade is held; levity is the order of the day. Purim balls and masquerade parties are also part of the scene.

This shows that as Jews we must not dwell only on the melancholic moments in our past, that while the memory may be bitter we cannot let that experience cripple our capacity for enjoying life.

The Frenchman who could have killed Klaus Barbie...

U.S. Jews struggle with unemployment

By
SHELDON KIRSHNER

Unemployment has hit the U.S. Jewish community with a vengeance.

"Nobody is safe from this," said Alfred Miller, executive director of the Federation of Employment and Guidance Service in New York City. "Unemployment is permeating the entire Jewish community."

Nobody really knows with any exactitude how many American Jews have been affected by the recession, the worst since the 1930s. But Herbert Bienstock, a former official in the federal department of labor, estimates that about 300,000 Jews across the country are out of jobs.

In New York City, which has the largest concentration of Jews, close to 100,000 persons are looking for work.

As a result of cutbacks in funding for voluntary and government service agencies, teachers and social workers are probably feeling the worst effects of the downturn. Miller told The Jewish Telegraphic Agency that, of 5,000 professionals registered with his organization, some 500 to 700 are from the communal/social sector.

Professionals like accountants, architects, chemical engineers, lawyers, business administrators and computer programmers are pounding the pavement as well, he added.

Referral and counseling services for white collar workers, especially in the northwestern part of the U.S., are increasingly being used by Jews who never thought it would happen to them.

Russian Jewish immigrants, often the last to be hired, are usually the first to be fired in times like this.

Ellen Witman, of the Council of Jewish Federations, said she has seen a "dramatic increase" over the past year in the caseloads at Jewish family and children's services agencies. Because of the spectre of unemployment, she reported in an interview with a Long Island Jewish weekly, "families are living under great stress."

Miller criticized the American Jewish leadership for not taking seriously the community's unemployment problem and for not placing enough importance on employment and career development services.

* * *

Long Island, New York, has the dubious distinction of having recorded the greatest number of acts of anti-semitic vandalism in the U.S., B'nai B'rith's Anti-Defamation League reports.

Statistically, 56% of all such incidents in the state of New York occurred in Long Island's Nassau and Suffolk counties.

In 1982, 152 incidents took place, compared to 183 in the previous year. Seventy-five were directed against private property, 62 against public facilities and 15 against Jewish institutions.

Throughout the length and breadth of the U.S., there were a total of 829 reported incidents in 35 states and the District of Columbia, compared to 974 in 1981.

Det. Sgt. Howard Mandell, who heads the Suffolk Police Task Force on Anti-Semitism, said in an interview with the Jewish World/Long Island Press that 63 arrests were made in 1982 in connection with about one-third of the cases reported.

Most of the incidents involved the scrawling of anti-semitic graffiti on homes, cars and driveways. One one night, Halloween, 21 incidents were tallied up.

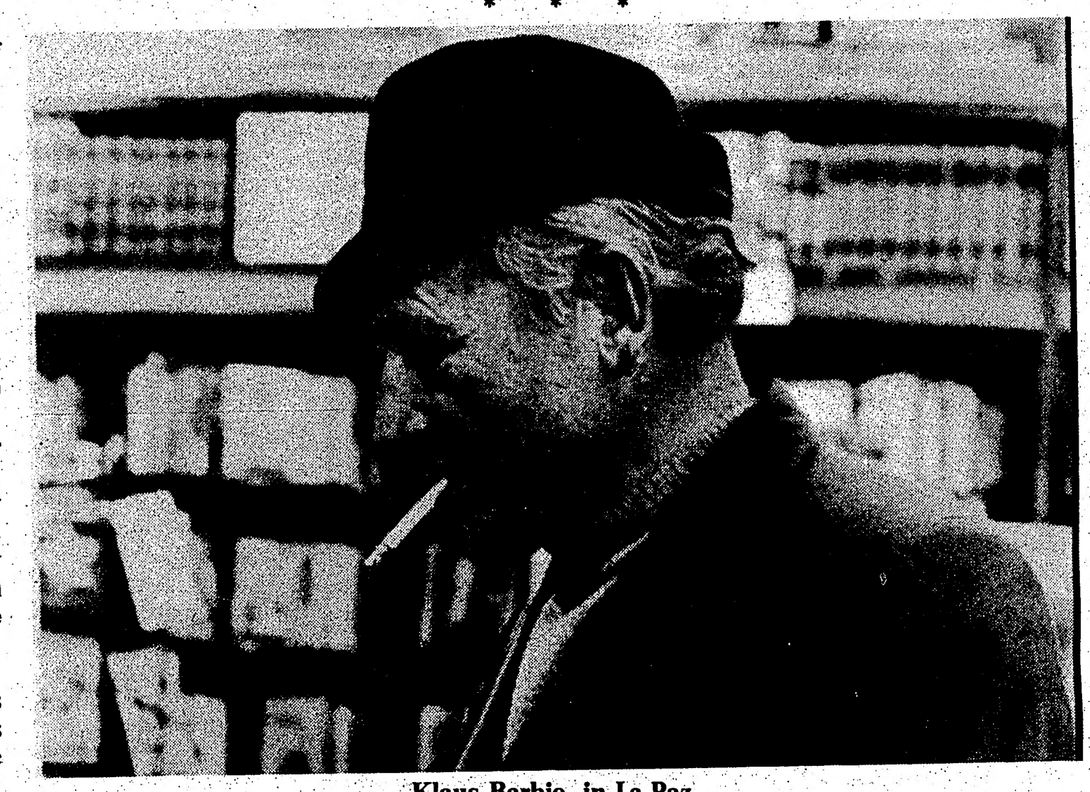
Fourteen and 15-year-olds were, by and large, the culprits. But one 79-year-old man, accused of making more than 1,000 anti-semitic, obscene, threatening phone calls, was also arrested.

Among incidents of note were the destruction of a menorah and the placement of bumper stickers on buildings in East Hampton reading: "Keep the Hamptons Christian."

In Nassau, the most serious incident was when someone burned a 4-foot swastika on the lawn of a Jewish community centre. Twenty-seven synagogues were struck, windows being broken and anti-semitic graffiti being daubed on walls.

Police officials say more persons than ever before are stepping forward to file complaints and to work with police in the arrest of the perpetrators. This begs one question: How many anti-semitic incidents go unreported?

* * *



Klaus Barbie, in La Paz.

Eight years ago, long before anyone imagined that Klaus Barbie would be deported from his refuge in Bolivia, a French Jew named Michel Goldberg tracked him down in La Paz with the intention of assassinating the Nazi war criminal.

"I am very calm," he writes in Namesake (Yale University Press, $13.95). "The revolver rests lightly on my lap, under the poncho, my hand on the grip and cylinder. I feel no pity . . . That he has his back to me doesn't bother me. It is no more courageous to shoot an unarmed man from the front than from behind."

Goldberg, there and then, could have killed Barbie, the SS commander in Lyon, France, between 1942 and 1944, but he lost his nerve. And so Barbie gained eight more years of freedom until Bolivia finally acted on France's 1974 extradition request.

A child of the Holocaust, Goldberg was for years unaware of his Jewish background. "It was prudent for me not to know, in case I was questioned," he writes, referring to the period of the German occupation. "I didn't even know what a Jew was."

His mother, wo feared another great pogrom, gave him a Christian name — Cojot — and sent him to church. But her desperate attempt at concealing his Jewishness was of little avail.

School mates taunted him, and he himself had doubts. "In agreeing to cast my true identity into limbo, I sided with those who had insulted me. From now on they would treat me as though I were their accomplice. I became one of them."

Goldberg-Cojot became a successful Parisian banker, and he married a beautiful Catholic woman. But he always felt like an outsider looking in. Only in the U.S., during a trip, did he really feel attached to France. "I had to travel over 4,000 miles to be accepted as French . . . Back home again, I was a stranger."

Goldberg's decision to kill Barbie — who played a role in the deportation, and death, of his father — was triggered by a conversation in Mexico he had with elderly German tourists. Hearing a few code words like "krieg" and "Juden," he could feel incredible anger welling within him. He decided to murder a Nazi. "I had to have one worthy of my anguish."

He would, he thought, avenge the death of his father and that of the members of the French resistance who died at Barbie's hands.

But Goldberg's motives were also the product of his confused identity. "My entire being was involved in a last-ditch effort to reconcile the Frenchman and the Jew in me so that I could remain whole. I wanted no more of the marginality or the rejection that are the lot of most Jews in France."

With the consent of his wife, Goldberg traveled to La Paz, where Barbie had lived since 1951, and began to make inquiries. The Israeli ambassador was of no help, he writes. It would be "ill-advised" for Israel to ruffle the feathers of a country which was still willing to vote for Israel at the United Nations, he was politely informed.

Disguised as a journalist, Goldberg found Barbie, and even had a talk with him.

Barbie wondered why the French were so consumed by hatred and, in defense of his wartime activities, said that France had behaved more brutally in Algeria than Germany had in France.

Barbie, who is charged with sending thousands of Jews to their deaths, said that Adolf Eichmann, not he, had dealt with the Jewish question. "I was responsible for the struggle against resistance — in other words against Communism. The anti-Jewish struggle was the work of special commandos who hardly saluted me on arrival and departure."

Changing the subject, Barbie said: "You realize that the problems the West faces today stem in large part from the fact that the Jews have committed a great injustice by settling on Arab land." There was an "embarassed silence" when Goldberg suggested that Jewish refugees might have been settled in Germany instead.

It is difficult to understand why Goldberg did not shoot Barbie when he had the chance. "What does a quick death mean to a purveyor of slow death? What is death to a man who has worn the uniform with skull and crossbones? No, justice will never be done."

A premature judgment, no doubt.

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Opinion

"No explanation for anti-semitism"

Amalek is recalled as symbol of irrational hatred

By
RABBI S. KOROLNEK

The Shabbat before Purim is the second of four special Shabbats preceding Pesach. This Shabbat is known as Shabbat Zachor, the Shabbat of Remembrance. It derives its name from the special Torah portion which is read on this morning: "Remeber what Amalek did unto you on your way out of Egypt. How he met you on the way, and attacked you from the rear, when you were weak and feeble and weary, and he did not fear God. Therefore, when you have conquered the land which the Lord has given you, you shall blot out the remembrance of Amalek from under the Heaven, you shall not forget it." (Deut. 28:17)

As we consider this passage and the relationship of this Shabbat to the joyous festival of Purim, many questions come to mind. What is the real connection between this Shabbat and Purim, aside from the fact that tradition tells us that Haman was a descendant of Agaga, king of Amalek?

And if Haman is a descendant of Amalek, what real difference does it make? Does this alone warrant a special Shabbat, when two Torahs are removed from the ark and a special selection is read?

Of all the battles that the Jewish people were compelled to fight none was singled out for such special notice as was the battle with Amalek. Has nothing worse befallen us in our long pageant of history? What of the battles against Babylonia, Rome, wars of the Maccabees, massacres and pogroms that killed thousands?

True, as our rabbis pointed out, Amalek was the first to instigate a war against the former slaves as they began their 40-year trek through the wilderness. True, this was the first battle the Israelites fought, and the first battle they won. But does this require a special mitzvah, "... to remember ...?"

Remember? Remember what? Surely not just the details of a battle fought 3,500 years ago!

And what of the contradiction in the very verses that I quoted? First we are told: "Remember what Amalek did to you ..." Then we are told: you shall blot out the remembrance of Amalek from under the Heaven." Then we are told once again: "... you shall not forget."

Are we to remember or are we expected to blot out the memory? Are we to erase the memory or shall we never forget? What is the mitzvah? What is God's command? To remember or to erase the memory?

With these questions in mind let us re-examine the Torah's account of the war with Amalek: "Remeber what Amalek did unto you on the way, as you came forth from Egypt. How he met you on the way, and attacked you from the rear, when you were weak and feeble and weary, and did not fear God."

The key to our understanding of the Shabbat of Remembrance and Purim lies in the last phrase. Although most would read these words as applying to Amalek, our sages consider them as descriptive of the religious posture of the newly freed slaves. As our rabbis later said, "Both these, the Jews and the Egyptians were idolators." The Israelites, at the time they left Egypt, were like others, worshipping the common idols. They did not fear God.

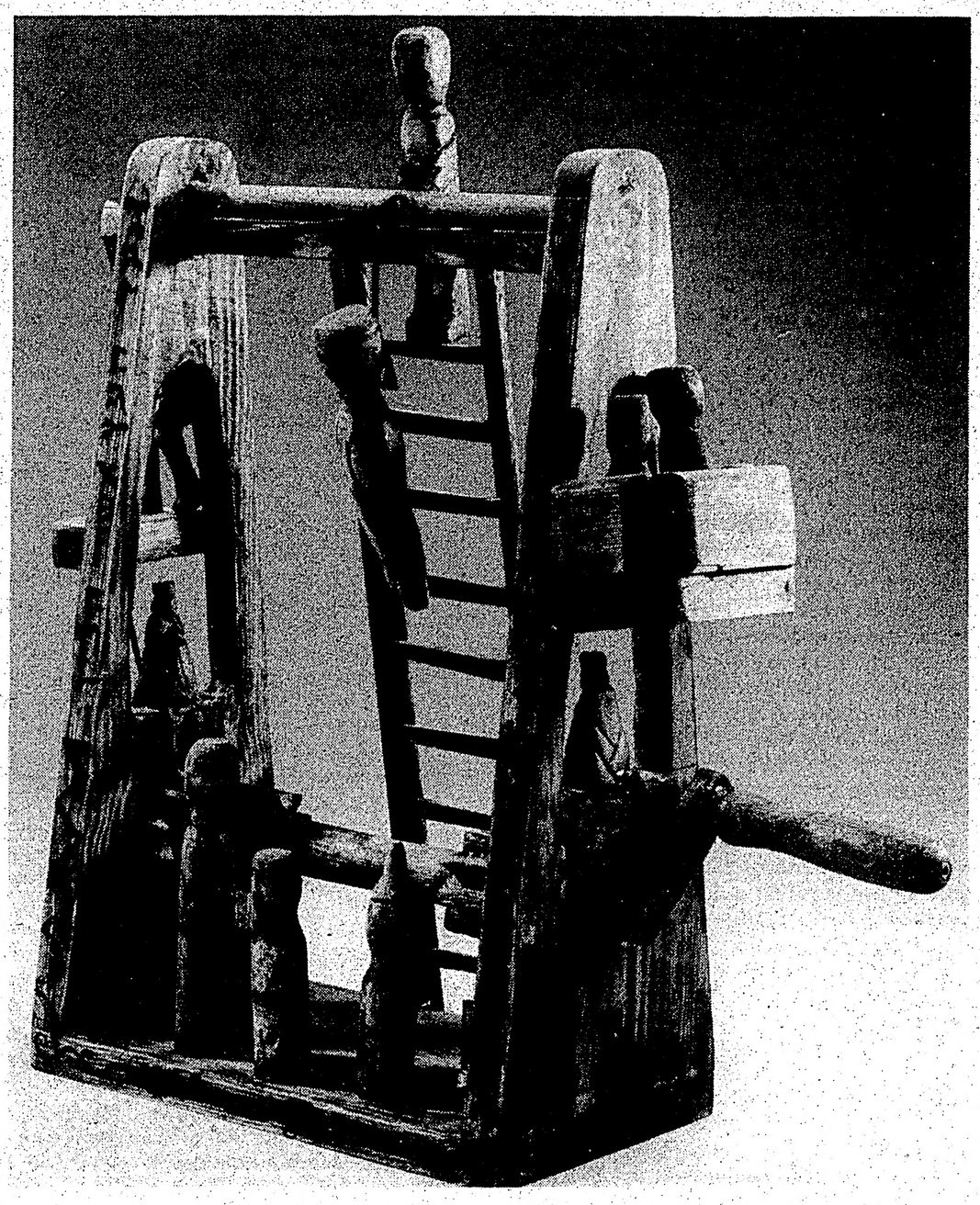
Here was a people, weak and weary after centuries of slavery, just escaping from Egypt. They had no code of laws for they had not yet reached Sinai where they were to receive the Torah. Nor was there a Jewish culture as such, with distinct customs and symbols.

Here was a people, tired and feeble after centuries of servitude. There was nothing special about them, nothing to mark them as different from other wandering tribes. They were just a band of nomads wandering through the hot desert on their way to nationhood when suddenly Amalek comes and attacks them from the rear. Why? Because of their religious beliefs? Hardly, for, as our text points out, they had not yet learned to fear and revere God. Was it because of their observances and practices? This attack took place before the Israelites received the Torah at Sinai. The Jews did not even have the Ten Commandments, let alone the Torah.

Why then did Amalek attack? What provoked this barbaric, cowardly assault against a downtrodden and impoverished band of former slaves? The Bible gives no explanation for there is no explanation for anti-semitism.

This however, is precisely why this Shabbat is so important. This is the meaning of the mitzvah, "Remember what Amalek did unto you." Remember what Amalek did, when Israel was not even a people, before it had hardly begun its national existence. Israel had no distinctive character, there was no Jewishness and yet it was attacked and assaulted.

This Shabbat teaches us, "Do not forget" ... that renouncing our Jewishness will not win us the love of the anti-semite. "Do not forget," that when you were at your lowest ebb spiritually, when you were like the other nations and questioned whether "God is among us," that even then you were shown no brotherly love.



In this Purim noisemaker from Poland, turning the crank hangs Haman.

"Blot out the remembrance of Amalek," is the lesson of this Shabbat. Blot out any attempt at assimilation. Blot out any memory of the time when you were like the others. Remember your foes still were your foes.

This then is the connection between the Shabbat of Remembrance and the joyous Festival of Purim. If you recall the story of the Book of Esther, you will remember that at the very beginning King Achashverus celebrated two great feasts. The first orgy lasted 180 days to which prominent people and leaders from all 127 provinces were invited. The second lasted seven days and all the people of the great capital city were invited.

Why does the Book of Esther begain with these incidents when they have no apparent relationship to the rest of the story?

The rabbis tell us that the Jewish leaders and the general Jewish population of Shushan participated in these orgies of drunkeness, gorging and immorality. The Jews had become good Persians. They were not going to be different. They were not going to stand out like an Am Segulah. They were going to win brotherly love by a means that had been proven unsuccessful generations earlier. They had forgotten to "remember what Amalek had done" to their ancestors and the result was the same. For there was Haman, a descendant of Amalek, and the father of countless numbers of Amalekites to follow.

The fear of anti-semitism has always been a very real one. It is a fear that has hounded us from the very beginning of our national existence. Our history, sadly enough, has proven that there is no cure, because there is no cause for the disease. As the incident with Amalek and the story of Purim have shown, there is no rational explanation for the anti-semites' hatred of the descendants of Abraham.

The story of Haman and the mitzvah of remembering what Amalek did to us are forceful lessons in teaching us to accentuate our Jewishness, rather than to play it down. For the only respect worth having from the non-Jew is that which is expressed in the Torah: "And then all the people of the earth will see that the name of the Lord rest upon you and they will be in awe of you," (Deut. 28:10).

This is what our rabbis meant when they declared that if all the holidays were to be abandoned, Purim would always be observed. For Purim and the battle of Amalek are forceful reminders not to let ourselves be beguiled by those who urge us to defile our heritage and destroy our peoplehood in order to defeat the anti-semite.

Remember what Amalek did to you. Be a Jew, in the fullest sense of the word. Carry out your Jewish duties and the glorious way of life given to you by the Almighty God. Be a proud Jew, a positive Jew, a Jewish Jew. There is no other way to win the respect and honor we seek from the world at large.

Video wars rage in Israel: erotic epics to bootleg films

By
NECHEMIA MEYERS

REHOVOT —

Last week I very much enjoyed an Israeli TV screening of three ballets featuring Rudolf Nureyev in dances made famous by the great Vaslav Nijinsky.

But I was very much in the minority; most of my fellow citizens switched off Israeli TV and many switched on their videotape machines so that they could enjoy 90 minutes of murder, sex or comedy instead of "suffering through" 90 minutes of ballet.

The fact that Israelis have only one local and perhaps one Arab channel from which to choose — rather than the 15 or 20 available to the average North American viewer — has spurred the sale of videotape machines, which retail here for about $1,300. Even though this represents two or three months of take-home pay for most Israelis, 200,000 sets have been sold and thousands more are being snapped up every week.

Not only are appliance shops making a fortune out of the videomania, but so also are the people who rent cassettes. Among the most successful of the latter are the proprietors of a string of 12 Video Shops, set up by new immigrants from South Africa, another single-channel country where video sets are extremely popular.

The Rehovot Video shop was opened in October 1981, at which time it had ten regular customers, each of whom rented an average of three cassettes per week at the cost of $2.50 per cassette. Prices have meanwhile remained the same, but by October 1982 the Rehovot shop had 200 subscribers and today it has over 1,000. This means that it is always busy, and on Friday afternoon, when people stock up on films for the Sabbath, it is a veritable madhouse.

According to Marcelle Weiss, the former Rhodesian who manages it, Jews of Afro-Asian origin tend to take home Turkish, Indian and Israeli productions. Customers of European origin go more for adventure and love films from Hollywood. "And both groups," Marcelle adds, "are enthusiastic about murder mysteries and erotic epics, wherever they are made."

Marcelle can presently offer her clients a selection of 350 films, all of them purchased from licensed distribution companies. However, there are people who aren't satisfied with the three, four and five year old films they can get from legitimate firms and so they turn to "bootleggers," who offer them first-run films illegally copied either here or overseas.

In a Prohibition-style operation, one "hears about" this service from a friend, who gives you a secret telephone number to call. You can dial that number, leave your own and are eventually called back by a nameless person who tells you what is available and at what cost [usually about $10 per film]. The feature you choose is then delivered to your home.

Authorized distributors have demanded that the police crack down on "bootleggers," but so far to little avail. Indeed, the police have also done relatively little to stop the illegal cable TV stations which have sprung up all over Israel to serve those who don't yet have video sets.

At the rate that sets are being sold, however, it won't be long before these benighted souls are rare indeed.

Introducing Viewpoints

With this issue we welcome to The Canadian Jewish News and to the Canadian Jewish community a monthly intellectual and literary supplement: Viewpoints. Sponsored by the Canadian Jewish Congress in co-operation with The CJN, Viewpoints is an editorially independent publication which aims to bring to its readers serious essays on subjects of interest to the community, as well as works of fiction and poetry.

Viewpoints, as the name suggests, embraces no fixed ideological position within the broad spectrum of contemporary Jewish commitments. While some articles will be commissioned, other contributions are welcome — indeed, required, if Viewpoints is to succeed as a forum for informed discussion of topics of importance to the community.

Canada has never had a successful national magazine addressing a constituency of thoughtful and concerned Jews, such as the ones which are published in the United States. We consider it a sign of the intellectual maturity of the Canadian Jewish community that a publication such as Viewpoints can now be launched on a national scale.

This project is yet another illustration of the unity of our community and of the creative possibilities resulting from this fact. Because we have these two national organizations in place, The CJN and CJC are able to join forces to make this publication available to almost 50,000 Jewish homes across Canada.

World-National

DIARY ...of a People

By DAVID BIRKAN

On March 2, 1941, the German army marched into Bulgaria to reinforce Nazi control of southeast Europe. The fate of its 49,000 Jews seemed sealed.

The horizontal rectangle of mountainous land backing onto the Black Sea hosted its first Jewish settlers in Roman times. The Byzantine conquest a millenium later brought an influx of Greek-speaking Jews, who founded a synagogue in Sofia in 967.

A Jewish woman became Bulgaria's beloved Queen Theodora after she converted, in 1345. Her son, Bulgaria's Czar Ivan Shishman permitted Jews expelled from Hungary to settle in Nicopolis, Plevna and Murad. Her daughter Tamar agreed to a diplomatic marriage with the Turkish sultan, making peace between the two countries.

After the expulsion from Spain in 1492, new Sephardic communities were established, developing peacefully through the ensuing 400 years of Turkish rule.

They maintained strict neutrality in the increasing struggle for the area between the Russians and the weakening Turks in the 18th and 19th centuries. In one battle, it allowed them to save Sofia from destruction by the retreating Turkish army. Their policy also generated local resentment.

The constitution of independent Bulgaria in 1878 granted Jews religious equality, and encouraged them to distinguished service in the Serbo-Bulgarian war of 1885, the Balkan wars, and World War I.

The government succumbed to a fascist coup in 1923. Later, it joined the Axis sphere. In 1940, German sympathizer Bogdan Filov was appointed premier. Anti-Jewish legislation mounted. Significantly, protests began to be heard, despite the Germans' entry.

On August 26, 1942, Jews were ordered to wear a star. General public opposition, however, diluted enforcement. Three months later, for example, only 1/5 of Sofia's Jews were wearing the badge. There were no ghettos.

Head of the country's Greek Orthodox Church, Exarch Stephen, pronounced against the wearing of the Jewish star by baptized Jews. There was an inordinate number of baptized Jews at the time, strictly nominal conversions to avoid persecution.

In 1943, Theodor Danneker, an associate of Adolf Eichmann, arranged to deport 20,000 Jews, half from Bulgaria and half from Bulgarian-held Thrace and Macedonia. The plan met with strong opposition. A protest in the cabinet itself initiated by vice-president Dimiter Peshev developed into a minor insurrection, supported by many of the country's political and religious leaders.

The Jews within Bulgaria were saved. The others — close to 12,000 — joined Bulgarian Jewish nationals in other Nazi-controlled countries deported to their death in Poland.

German pressure was unrelenting. Sofia's Jews were resettled in transit camps as a first step in another deportation attempt. Jewelry and gold were confiscated, commercial activity was curtailed, and young Jews were sent to forced labor. Throughout the time, pro-Jewish demonstrations continued.

The death of King Boris III, whose role in the issue remains the subject of debate, led to the formation of a new government, in September. Anti-semites were replaced by moderates, anti-Jewish measures eased, and secret talks initiated with Allied refugee agencies.

Soviet forces entered the country a year later; a communist government supervised the establishment of community life.

Mass emigration followed. With the authorities' permission, more than 41,000 Jews moved to Israel by the early 1950s.

At annual meeting

Zwaig re-elected BGU president

MONTREAL —

Melvin Zwaig was unanimously re-elected national president of the Canadian Associates of Ben-Gurion University, at the association's annual board of directors meeting here last week.

Zwaig, who lives in Montreal, is president of Thorne Riddell, one of Canada's largest accountancy firms.

BGU, in Beersheba, is the only university in Israel that registered a 10% increase in its student body "in an era of peaked and stable student population in the country," according to school president Shlomo Gazit, who addressed the meeting.

Elected with Zwaig were: Harry Walsh, Winnipeg, senior vice-president; Stephen Berger, Toronto, Martin Levine, Montreal, Samuel Heller, Vancouver, and Irene Walsh, Winnipeg, vice-presidents; Michael Herling, Montreal, treasurer; Thomas O. Hecht, Montreal, secretary; Ronald Levy, Montreal, assistant secretary and counsel.

Newly elected to the Associates' board of directors were Joe Boxer, and Morris Feldstein, Vancouver; Dr. Erwin Koranyi, Ottawa; Greg Brodsky and Ed Vickar, Winnipeg; and Edda Greenstein, Montreal.

Nominated for membership on BGU's international board of governors were Moses Deitcher, Freeport, Bahamas; Thomas O. Hecht, Montreal; Sol Kanee, Winnipeg; Reuben Croll, Montreal.

Highlights of the Associates' annual report, presented by Zwaig, included:

- A proposed allocation of $1 million to the university during the 1982/83 academic year.
- Establishment by the Winnipeg branch of the Harry Walsh Chair in law and morality, and of the Sydney Liswood chair in health administration and economics, by the Toronto Branch.
- Establishment of the Aaron and Fanny Amdursky Memorial Scholarship Fund bequeathed by the late Fanny Amdursky of Montreal, and the Isaac and Sophie Waldman (of Vancouver) Nuclear Medicine Equipment and Research Fund.
- The inauguration of a new Ottawa branch of the Associates last fall, headed by Dr. Erwin Koranyi as its president.

Melvin Zwaig

Gazit said that BGU continues to make strides both in its quest for excellence in teaching and research, as well as in its nation-building mission and community services programs.

Because it is Israel's youngest institute of higher education with much of its basic infrastructure still lacking, said Gazit, BGU suffers most from the fiscal stringencies imposed on universities in the wake of Operation Peace for Galilee. He called for redoubled efforts by the Associates and all friends of higher education in Israel, to help maintain BGU's high standards.

Register complaint with BB on March 6

By FRANK RASKY

TORONTO —

If you have a beef to make about the $50 annual dues you pay as a B'nai B'rith member, or the way your lodge is run, March 6 between 9 a.m. to 1 p.m. is the day when you ought to register your complaint.

B'nai B'rith Canada has designated it RSVP Day (Retention Saves Valuable People).

It's the day the organization has set aside to retain its members in 100 lodges representing 20,000 Jewish families across Canada and determine the best way to serve their needs.

It's the day when its regional offices in Winnipeg, Toronto and Montreal will be linked up by phone and get the campaign going with a champagne breakfast that will be concluded with a pizza dinner.

The way campaign co-chairmen Arthur Kates and Reuben Nussbaum describe the campaign, after the champagne breakfast at the regional offices, lodge representatives will drive to the homes of members who have not renewed their membership.

After sounding off, those dissatisfied with their lodge will be invited to join a new lodge.

Representatives will return to their regional offices to discuss their findings and mull over plans for further action.

Members will wind it up with a pleasant pizza lunch.

In addition, membership retention chairmen from lodges who succeed in retaining a specified percentage of non-dues-paying members will be guests of B'nai B'rith Canada at its annual convention June 5 to 8 at the Hotel Nevele in Elenville, N.Y.

For further information, members can telephone Marcy Gilbert at [416] 633-6224.

West Banker calls for negotiations with Israel

WASHINGTON —

Mustafa Dudein, chairman of the Council of Village Leagues on the West Bank said in an interview here last week that Palestinians must take their future "in our own hands" and begin direct negotiations with Israel.

"We recognize the Israeli state," he said, "and we ask in return Israel recognize our legitimate rights."

Dudein met with congressmen and with Jewish and non-Jewish community leaders during his visit here.

Amal Schools Help Israeli Youth

Amal's Holtz Technical High School in Tel Aviv is the only civilian school in the country that operates in co-operation with the air force. Students of the Aviation Division learn to assemble the thousands of pieces that make up the engines of industrial and air force airplanes. Interestingly, many girls are applying themselves to what ordinarily were considered male occupations.

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Prayer breakfast honors Jewish state

American Evangelical Christians support Israel

By
JOE POLAKOFF

WASHINGTON — Two developments affecting relations between evangelical Christians and Jewry and the impact on Israel emerged within five days in Washington and New York.

The first was "the second national prayer breakfast in honor of Israel" conducted in Washington by evangelical Christians at which some 40 Jews were among about 400 others present. The Jews came from the three main branches of Jewry and about doubled the number at the breakfast a year ago.

The other was an extensive front page report in The New York Times that emphasized "Evangelicals Strengthening Bonds with Jews." It noted differences between rabbis in their views towards "a surge of support from a wide range of conservative Christians, including fundamentalists" and between Christians in their outlook towards Israel and her opponents.

The breakfast, in the Shoreham Hotel, was sponsored by the Roundtable, a conservative religious group founded in 1979. It is now reported to have 150,000 members in 200 chapters across America. The National Religious Broadcasters with some 2,000 radio and television outlets co-operated with The Roundtable in arranging the event.

Addressing the breakfast, Rev. Jerry Falwell said in interviews with media in Dallas, Tyler and other cities just before coming from Texas "the first question" asked of him was why does he support Israel "and particularly Menachem Begin and Ariel Sharon." The Moral Majority's leader said he told the reporters: "Israel is our only true friend in the Middle East and true friends should stand together." Applause and "Amens" rang out from the Christians.

"Begin and Sharon did what every friend of democracy should cheer — the liberation of Israel from the tyrannical forces of Syria and the PLO," he said, to "yes, yes" from the audience. "The press has been having a heydey on Israel" in blaming the havoc in Lebanon on Israel "as if Israel did it in three days," he said.

"Arafat is the leading terrorist and murderer today," Falwell said. "We stand for the survival and prosperity of Israel. We are not anti-Arab in any way. I don't look on the PLO as representative of the Palestinian people but as a terrorist organization....

"To stamp out anti-semitism," he said, after recalling Adolf Hitler's 50th anniversary of accession to power in Germany, "pro-Israel speeches must be made not only in New York."

Referring to areas administered by Israel, he said "we could lose Puerto Rico and still exist; even South Florida and still exist. But it's only brief minutes between Aman and Tel Aviv; between Damascus and Tel Aviv. For Israel to give away the West Bank is like asking the United States to give away the land west of the Blue Ridge (the Appalachians) to one committed to our destruction."

Rep. Mark Siljander (R Mich), who preceded Falwell, opened his speech with the words "Shema Yisroel" and said to the Jews: "We are not trying to convert or change you. I'm just after your heart. We as Christians owe something to the Jewish people — a debt of love and repentance for Inquisitions, for the Holocaust and the Crusade. We ask Christians to accept our responsibility."

Siljander, whose district has few Jews, and Senator Don Nichols (R Okla.) were the only congressmen present. The Reagan administration was represented by Morton Blackwell, a special assistant to the President.

Israeli and American flags were intertwined between clasped hands at each table. A choir of four Blacks and three whites sang in Hebrew and English. Kosher tables were available.

The national commander of the Jewish War Veterans, Stanley N. Zwaik, led in the pledge of allegiance to the United States.

Benjamin Abileyah, counselor of the Israeli embassy, told the gathering: "This is enough to give a boost to any Israeli these days."

Rev. Morris Sydnor Jr. said that a resolution supporting Israel that was adopted in New Orleans last June by the Southern Baptist Convention, representing 14,000,000 members and 35,000 churches, would be reiterated at the Pittsburgh convention next June.

Rabbi David Ben Ami, head of the American Forum for Christian-Jewish Relations, pointed out that "every facet of American Jewish community is attending" the breakfast.

Among other Jews announced as present were Ivan Novick, president of the Zionist Organization of America; Hyman Bookbinder, Washington representative of the American Jewish Committee; Joseph Churba, former Middle East intelligence chief for the U.S. Air Force; Rabbi Yedidya Atlas of the Gush Emunim; chassidic Rabbis Sol Engle and Jacob Bronner of Brooklyn; I. S. Kenen, former director of the American-Israel Public Affairs Committee; Peter Goldman, executive director of Americans for a Safe Israel; Bernard White, Nathan Kewin, Samuel Sislen, Irwin Stein, Rabbi Herschel Krantz, activists in Jewish communal activities in Washington.

The New York Times article quoted Rabbi Marc H. Tannenbaum, national interreligious affairs director of the American Jewish Committee, as saying "the evangelical community is the largest and fastest growing block of pro-Israeli, pro-Jewish sentiment in this country." He reported that "since the 1967 war, the Jewish community has felt abandoned by Protestants, by the groups clustered around the National Council of Churches which, because of sympathy with third world causes, gave an impression of support for the PLO.

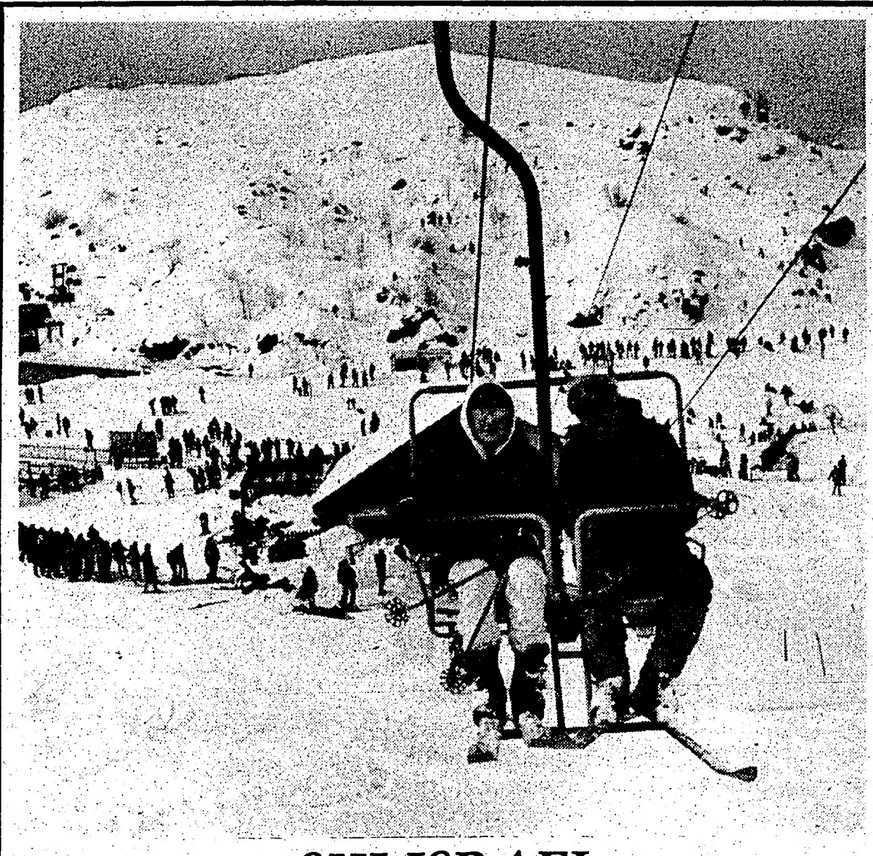
"There was a vacuum in public support for Israel that began to be filled by the fundamentalist and evangelical Christians."

The Times reported J. Richard Butler, director for the Middle East division of the National Council of Churches as saying the Council "since 1980 unequivocally supports Israel and its right to exist as a Jewish state." While it has been "critical of Israeli policies and practices," he said, "we have been critical of some of the policies and practices of other states." The Times report did not mention the Council's views on the PLO and a Palestinian state.

Rabbi Alexander Schindler, head of the Union of American Hebrew Congregations was quoted as asking, "Why does organized American Jewry continue its flirtation with the Christian right? We know the reason, of course. Most Jewish leaders are willing to forgive anyone anything so long as they hear a good word about Israel."

Schindler also said "even their support of Israel is intrinsically demeaning for Jews." The Times said the latter statement referred to "the evangelical Christian belief that the Jews must be 'ingathered' in Israel before there can be a Second Coming of Christ."

Schindler also was reported as saying he is "reluctant to work with such groups as the Moral Majority" because "in their domestic program the main objects of their attacks were some of our staunchest supporters among liberals in Congress. So even their support of Israel is flawed in this respect."



SKI ISRAEL

North American skiers may be singing the blues because of the lack of snow, but on the Golan Heights there's plenty of the white stuff for ski buffs. [IPPA photo]

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World-National

Safer for him to be in cabinet

Sharon influence continues, says Israel expert

By SHELDON KIRSHNER

TORONTO —

Ariel Sharon, Israel's ex-defence minister, will have "a very strong impact" on his country's policy, a Hebrew University scholar said here last week.

Emanuel Gutmann told a Canada-Israel Committee press briefing that Sharon would not have remained in Menachem Begin's cabinet if he hadn't been sure he would be granted an influential role.

Sharon, a hero in the Yom Kippur War, was removed as defence minister after the Kahan Commission released its report on the Beirut massacre. Sharon, the judicial inquiry found, bore "indirect responsibility" for the Lebanese Christian slaughter of some 800 Palestinians.

Begin appointed him minister - without - portfolio after the cabinet voted 16-1 to remove Sharon from his post in the ministry of defence.

Gutmann, an authority on Israel's political institutions, said it was better for Israeli democracy that Sharon remained in the cabinet.

As a minister, he explained, Sharon can be "contained" by his colleagues.

Outside government, the danger would be great that Sharon could organize what Gutmann termed "a semi-fascist, popular movement."

Such a movement, he added, would be supported by a "vocal minority" garnering votes from Gush Emunim members or sympathizers.

Gush Emunim supports massive settlement activity on the West Bank and believes that Judea and Samaria are inextricably part of a greater Israel.

Asked what he meant by "semi-fascist," Gutmann described members of such a movement as "very nationalistic" authoritarian types who would be willing to override the principles of democracy if necessary.

Israelis who conform to this description, he said, think "it's more important to be strong than just."

Gutmann said a movement of this type could win five or six Knesset seats — enough for it to be influential.

Now a visiting professor of political science at Ottawa's Carleton University, Gutmann said he expected no changes in policy with Moshe Arens as Israel's new defence minister.

Arens might tone down Sharon's anti-American rhetoric but he would basically be faithful to his predecessor's line on settlements and negotiations with Lebanon over security arrangements and political normalization.

Gutmann said the government's majority in parliament has not been eroded by the war or by the Beirut massacre. "The contours of public opinion haven't changed," he noted.

However, he pointed out, Israelis are more sharply divided over foreign and domestic policy than in a long time.

Consequently, he concluded, there is little or no chance of a national unity government, media reports notwithstanding.

Non-confidence attempts

[Cont'd. from page 1]

As the week began, Israeli troops battled snow storms in that area of Lebanon, which has experienced an unusually harsh winter.

Meanwhile, the Lebanese government took control of East Beirut, held by Christian militiamen since the 1975-76 civil war. "This is the first step toward the reunification of the whole of Lebanon," declared the president, Amin Gemayel.

Moslems, whose own militiamen had been disarmed by the government last autumn, welcomed the move, and it was bound to strengthen Gemayel's position as a non-sectarian leader.

Elie Salem, his foreign minister, warned the Israelis they had to withdraw from East Beirut, a predominantly Christian neighborhood, and could use only one supply road running through it. He made the statement after a tense half-hour incident in East Beirut pitting an Israeli patrol against a checkpoint manned by Lebanese soldiers.

In Algiers, where the Palestine National Council was conferring, very mixed signals were emitted.

The PLO's parliament - in - exile, the PNC was meeting to decide whether to join Middle East peace talks together with King Hussein of Jordan.

The hard-liners, spearheaded by George Habash and Nayef Hawatmeh, denounced the Reagan peace plan — which calls for Palestinian self-determination in association with Jordan, but not for an independent Palestinian state — and urged a war of attrition against Israel waged from neighboring Arab lands.

The implacable foes of a settlement also barred a moderate, Issam Sartawi, from the podium. Sartawi, who has maintained contacts with dovish Israelis and who advocated PLO recognition of Israel, resigned from the PNC.

However, the PLO leadership agreed that the Palestinians should eventually form a confederation with Jordan, and Khalid Fahoum — a high-ranking PLO official who failed to find time for an address by Sartawi — said that a Palestinian state on the West Bank and the Gaza Strip would have no designs on Israel.

As he put it: "We do not want to destroy any state in the region."

Israel scores high rating as military force

By JOSEPH POLAKOFF

WASHINGTON —

Secretary of State George Shultz has been advised that Americans rate Israel sixth among the "most important forces" in the world today.

It was so rated by 44% of Americans who responded in a U.S. Roper poll taken last March. Rated as the world's top five most important forces were the U.S. (by 93% of those polled), the Soviet Union (79%), China and Saudi Arabia (both 52%) and Japan (50%).

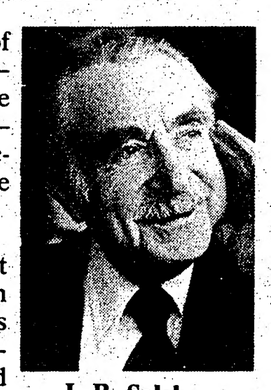
West Germany trailed Israel with 31%, followed by Britain rated by 25%, Mexico 20% and Canada 17%, in that order.

According to another Roper poll made for Shultz last June, and made available to this reporter, one out of every five Americans (20% of those polled) rated Israel as a "close ally" of the U.S. Two in five (40% of those pollled) rated Israel as "a friend" and one in 14 respondents (7%) regarded Israel as "unfriendly."

Britain led the "close ally" list, according to 58% of those polled, and Canada was in second place, as rated by 41% of the respondents.

J.B. extends his vacation

J.B. phoned in to tell us he was extending his vacation in Florida for a week or so.



J. B. Salsberg

Despite the signs of spring up north — signs that may be totally misleading — it's still a real mechiah down south, he reports.

But our columnist is not languishing in idleness, he assures his readers. He continues his sharp-eyed observations, making voluminous mental and written notes that he looks forward to sharing with us at the earliest opportunity.

He wishes one and all a happy freilich Purim.

HEBREW PRINCIPAL

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Seeks a principal for September, 1983 to be in charge of the Hebrew Department of its new Leslie Campus Nursery through grade six.

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Purim—a time for giving

[Cont'd. from page 1]

An echo of that action may be seen in stamping one's foot or making other types of noise to drown out Haman's name during the recital of the Megillah. How is it possible that in the synagogue when a biblical book is being read, we encourage ear-splitting noise? Why do we seem to break down the decorum in the house of prayer in this deliberate fashion?

The biblical passage states: "You shall surely erase the rememberance of Amalek (the family of Haman), and the name of the wicked will rot." This led to the custom of drawing pictures of Haman or writing his name, on stones and sticks and then rubbing them together to erase what had been drawn or written.

In Italy it was customary to break a bowl with Haman's name on it and recite Isaiah 30:14; "It is smashed as one smashes an earthen jug, ruthlessly shattered so that no shard is left in its breakage."

Turkish Jews wrote Haman's name on a hammerhead and banged away. In the 17th century the gragger (noisemaker) came into special use as an ear shattering method of blotting out Haman's name.

Various suggestions have been offered that this is a noisy method to scare the winter spirits away, but basically another element seems to be present here. Two key words connected with Purim are to "remember" Amalek, the ancestor of Haman and symbolically of all our adversaries, and never to "forget" it.

Merely to remember, we can just read the Purim story as a tale of woe, but never to forget emphasizes that we did strike back when our lives lay in the balance.

The eternal holiday of Purim is a time when we must act out certain basic emotions — emotions about which we have to be careful. Through shallach mannos and gifts to the poor, through hamantaschen and sugar cakes, and through the various means of erasing Haman's name, we demonstrate how to direct our deeds. Thus we are aiding those in need and reaffirming that resilient self-image of the Jewish people, not only in this day and age, but throughout all of history.

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Canada

Confirmed by mother

Anatoly Scharansky ends his hunger strike

By TAMMY KAROL

Imprisoned Soviet Jewish dissident Anatoly Scharansky, currently completing the fifth year of a 13-year sentence for alleged espionage, has ended a 5-month hunger strike to protest the denial of mail and visits from members of his family, according to United Press International and Reuters news service.

Scharansky was sent to jail in 1978 on charges he spied for the U.S. During the trial U.S. President Jimmy Carter denied the Soviet Prisoner of Conscience was involved in espionage for the U.S.

Ida Milgrom, Anatoly's 74-year-old mother, told UPI and Reuters in Moscow last week that she received a 14-page handwritten letter from Anatoly dated Feb. 7, confirming that he resumed eating Jan. 14 — the third anniversary of his father's death.

In his letter, written from Chistopol prison outside Moscow, Scharansky told his mother he was gaining weight and feeling better and that dizziness and headaches from his prolonged fast were easing although he still suffered acute chest pains when he stood erect.

Marty Penn, director of the Montreal Committee for Soviet Jewry of Canadian Jewish Congress confirmed the UPI and Reuters reports.

Penn said he received a phone call last week from an active member in the Soviet Jewry movement in the United States who was told by Avital Scharansky, the wife, that Anatoly had ended the hunger strike.

According to a Feb. 16 article in The New York Times, Scharansky wrote that he ended his strike after authorities at his prison allowed him to exchange messages with his mother.

The exchange of messages, according to the Times, occurred on Jan. 14 when Milgrom was in Chistopol for the visit that prison regulations allow twice a year.

At first the meeting was banned by prison authorities on the ground that Scharansky was still on the hunger strike, but finally on Jan. 14 authorities permitted an exchange of notes and this promoted Anatoly to end his fast.

The Jewish Telegraphic Agency says there have been reports Scharansky ended his strike because of a letter Yuri Andropov, first secretary of the Soviet Communist Party, wrote to French Communist Party secretary-general George Marchais.

Andropov wrote to Marchais stating that Scharansky ended his strike, was in contact with his mother and "is in satisfactory condition and nothing seems to threaten his life."

The letter was published on Jan. 24 in the French Communist Party organ, L'Humanite, but Mrs. Milgrom refused to believe the report until she heard from her son.

In his letter to Marchais, Andropov hinted, according to the JTA, that Scharansky's sentence might be reduced were it not for the "stormy campaigns and foreign pressures" on his behalf.

According to Milgrom, her son wrote earlier in January, but she said the first letter was confiscated by the authorities.

But then they allowed Scharansky to write his mother again.

Milgrom is quoted in the Times as saying that her son had not been hospitalized and was receiving vitamins and unspecified injections.

Scharansky was arrested in March 1977 and sentenced to three years in prison, followed by 10 years in labor camps. After he was transferred to a camp he was repeatedly incarcerated in a punishment cell and in late 1981 was sentenced to spend three more years of his term in prison.

According to Milgrom, letters were cut off soon after he was transferred back to Chistopol.

Milgrom was allowed a visit with her son on Jan. 4, 1982, but the next scheduled visit in July was refused, as was the one last month.

Scharansky's wife Avital, who was in Ottawa last month to brief Prime Minister Trudeau on her husband's grave condition, claims Milgrom also received a 19-line letter from her son, of which six lines were censored.

The letter, according to Avital who has been campaigning in Europe for her husband's release, described the weakening physical condition of Anatoly.

Meanwhile in Montreal last week, a Canadian foreign affairs journalist who was exiled from the Soviet Union in 1979 told CJN reporter Wesley Goldstein he has heard rumors that Scharansky was recently moved from his prison cell to a hospital for medical treatment.

Ilya Gerol, a writer for the Southam newspapers who previously worked for the Russian newspaper Pravda, said he learned of Scharansky's removal in a Feb. 16 conversation with contacts in Moscow.

He said his information came from two reliable sources in Moscow. They told him that 10 days earlier Scharansky was removed from prison and taken to a hospital to receive medical treatment.

In a story in the Vancouver Province and the Montreal Gazette last week, Gerol mentions that Scharansky may have been removed from prison.

He told The CJN that if the report is correct it indicates that Scharansky is either close to death or that his release is possible in the future.

"There is a precedent with the case of Iosif Mendelevitch, who disappeared from his prison shortly before his release in 1981," Gerol said.

The move, he suggested coincides with covert negotiations currently taking place in Vienna between Soviet and American authorities concerning the resumption of Aeroflot activities in the United States.

The Reagan administration suspended the Soviet state airline's landing rights in December 1981, following the imposition of martial law in Poland, and Gerol said the linkage between this and the Scharansky case might result in his freedom.

"Scharansky is a hostage of the international situation. If a summit were to take place, if detente that the USSR so desperately needs would come, then the USSR would not give to the West computers . . . but they could give up a Scharansky," he said.

In a Feb. 18 conversation with Arthur Spigelman, a reporter for Reuters in New York, Gerol said that one source he spoke to was involved in the Refusenik movement and that the other source was a Soviet magazine editor.

Spigelman, who found out about Gerol's conversation to Moscow through The Canadian Jewish News prepared his own news story on Scharansky based on a telephone interview with Gerol.

MP John Roberts, federal minister of the environment, talks with Anatoly Scharansky's wife Avital at recent Ottawa reception he hosted for her. [Jean-Marc Carisse photo]

U.S. helped Barbie flee

PARIS [JTA] —

Nazi-hunter Serge Klarsfeld charged last week that not only did the U.S. employ Gestapo chief Klaus Barbie as a special CIA agent, but it also enabled the Lyon Nazi to flee to Latin America by granting him a "temporary travel document" registered under the name Klaus Altmann.

Furthermore, the French-Jewish lawyer accused the French authorities of knowing since 1963 where Barbie was hiding out, but did nothing to obtain his extradition.

Klarsfeld, who revealed in 1972 that Barbie was living in La Paz, Bolivia, released copies of official French documents proving, he claims, that the French authorities had for some unexplained reason simply failed to try to obtain the extradition of the "Butcher of Lyon" who was twice sentenced in absentia by French courts for his war crimes.

The document released by Klarsfeld is dated Nov. 7, 1963, and was issued by the French military security. It reports that Barbie was living in La Paz and that he was employed by the CIA and West Germany's intelligence service.

While serving as a CIA informer, Barbie was protected by the American military authorities, Klarsfeld said, which gave him identity papers under various last names, but all giving his first name as Klaus and his birthplace as Bad Godesberg.

Expelled from Bolivia three weeks ago, Barbie is now being held in a prison in Lyon and facing a trial on charges of "crimes against humanity."

Mehta tribute

MONTREAL —

Former federal Liberal cabinet minister John Turner will make the presentation at a dinner in Montreal April 27 honoring Zubin Mehta, permanent musical director of the Israel Philharmonic Orchestra, former conductor of the Montreal Symphony and current conductor of the New York Philharmonic.

Ralph Halbert, national president of Canadian Friends of the Hebrew University, which is organizing the black tie tribute, said the dinner will be used to establish a Chair in musicology in Mehta's name at the Hebrew University of Jerusalem.

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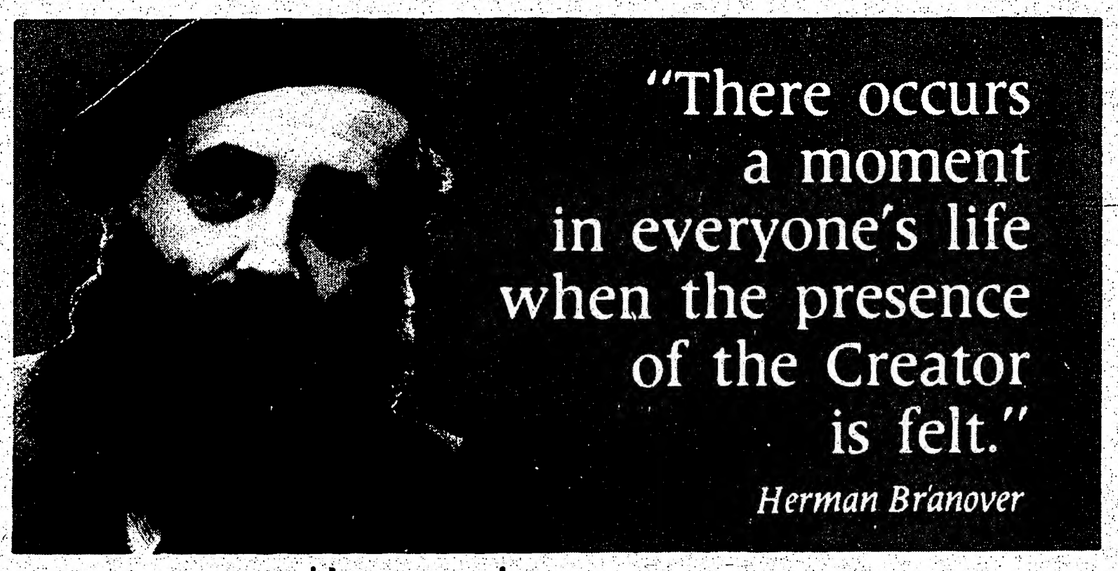
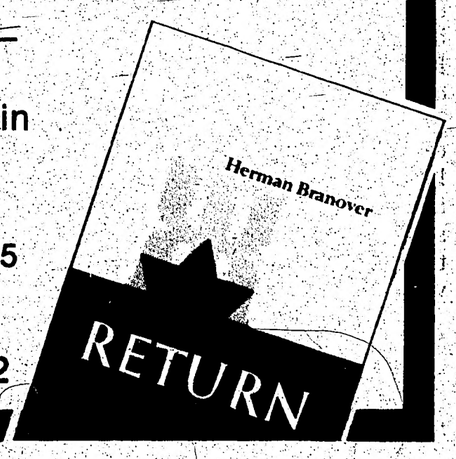


RETURN

Professor Herman Branover is a world renowned scientist in the new field of magnetohydrodynamics. Among the initiators of the underground movement for Soviet Jewish revival, he spent seventeen long years as a 'refusenik', waiting for a visa to Israel. In the interim, he became a fully observant Jew.

RETURN is Branover's fascinating story — his odyssey from an assimilated Soviet childhood to an authentically Jewish life in Israel. An inspiring and compelling autobiography by an extraordinary Jew.

190 pp.; hardcover $6.95; paperback $4.95



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Organizations and People

Celebrating UJA Women's Division accomplishment are, from left, Julia Koschitzky, chairman Annette Bearg and Gella Rothstein.

Campaign milestone for UJA Women's Division

TORONTO —

It was not your usual board meeting that Annette Bearg, 1983 United Jewish Appeal Women's Division chairman, presided over last week.

There was an air of celebration and accomplishment as board members gathered for a l'chayim in the foyer of Holy Blossom Temple and heard their chairman announce that the Special Campaign total of $2 million was a breakthrough and a milestone for Toronto's UJA Women's Division.

"By the time we finish," said Mrs. Bearg, "we expect to reach $2,200,000 and that represents a 32% increase over last year's total."

On hand was Irwin Gold, executive vice-president of Toronto Jewish Congress, who added his congratulations and that of the UJA campaign executive for what he termed "a superb effort" in view of the current economic climate.

Special guest speaker at the meeting was Yaacov Pachter, chief executive officer, Bank Hapoalim (Canada), whose topic focus was "Israel — an economy of promise."

Israel, Pachter said, is one of the few countries that the world banking system views as having a stable economy.

"The steady flow of foreign currency through funds raised year after year by UJA, in addition to a healthy export trade, has helped build up confidence in Israel's ability to honor her debts," Pachter told the women.

He suggested that when visiting Israel as individuals or as members of a mission, side trips to agricultural settlements should be part of the itinerary.

"It is important to see the positive aspects of Israel," he pointed out. "The booming export trade in flowers, fruits and vegetables is a vital part of Israel's economy."

A Toronto UJA women's study mission to Israel has been organized as a pre-1984 campaign highlight, Gelia Rothstein and Margie Goldhar reported. It is scheduled to leave Toronto on May 16, returning May 30. Invitations with all the details are now in the mails.

Ethnic background influences most individuals, families

By SHEILA DROPKIN

TORONTO —

Despite the "melting pot" ideal of American culture, ethnic, racial and religious traditions continue to exert powerful influences on most individuals and families, it was reported by a trio of therapists at a conference of the American Group Psychotherapy Association held recently in Toronto.

Leading a discussion on the newly-developed technique of ethnotherapy, Dr. Judith Weinstein-Klein, a clinical psychologist; Irving M. Levine, director of the Institute on Pluralism and Group Identity of the American Jewish Committee and Joseph Giordano, director of the Louis Caplan Centre on Group Identity and Mental Health, American Jewish Committee, focused on their work with Jewish clients but stated that the experiences are equally applicable to most other ethnic minorities.

Dr. Klein developed her 10-session group therapy program based on previous work she had done with California psychiatrist Dr. Price Cobbs while counseling black youths.

The audience at the conference, which unfortunately was quite small, was comprised primarily of Jewish and black participants.

Giordano, an Italian-American who is Catholic, has spent all of his 22 years in professional social work with Jewish agencies, although he has also utilized Klein's methods with Italian groups. Most of his professors and role models at Columbia University, where he earned his degree, were Jewish, he said, and he found it natural to follow them into Jewish organizations.

They showed a film based on Klein's sessions, which graphically depicted the development of the participants from individuals ashamed or afraid of their Jewish backgrounds into people willing and able to stand up and declaim "I am a Jew."

While most of the clients were third or fourth generation Americans, a few were children of survivors or more recent immigrants. For one reason or another, they had hidden their Jewish identity and roots from others and from themselves. The results of therapy were generally highly positive and the techniques are now being shared with other therapists for use in their practices.

"For minority group members, group pride and self-pride are inevitably bound," Klein said. Most of the clients have low self-esteem until they can unveil their pride and relationship with their roots.

With the social, educational and cultural ideal in North America delegated to the image of the White Anglo-Saxon Protestant [straight nose, straight hair, soft-spoken, well-mannered, etc.] many ethnic children convince themselves that the only way they can "make it" is by changing into this ideal, Giordano said. Thus, Jews, straighten their noses and blacks their hair, in an effort to conform.

"Ethnicity is as potent as death, sex and money," Levine said. "This business of hiding (one's background) impacts on people and most therapists and teachers have not been taught to look for the possible causes of their clients' or students' problems with this consideration in mind."

Klein claimed that social workers have been ahead of psychologists and psychiatrists in recognizing the importance of ethnicity. Her dissertation on "Jewish identity and self-esteem" is acknowledged by her peers as having broken new ground in demonstrating how young Jewish adults view themselves and each other.

Based in Califronia, Klein conducted her therapy session in the Bay area of San Francisco, but made certain to have a cross-section of people from across the United States.

"The Bay area is rootless and unassimilated," she told an interviewer. "It's like people cross the Rockies and divest themselves of their family roots — you don't hear the Jewish accents on the streets or have ethnic foods sold on the sidewalks there." Similar comments have been made by Canadians who have moved from the East to British Columbia.

The daughter of a Reform rabbi, Klein grew up in a multi-racial area in Chicago. She moved to California at 17 to attend university. Levine and Giordano live and work in New York. The American Jewish Committee provided the funding for Klein's work after her dissertation was published.

While in Toronto, they also screened their film and spoke at a meeting of the Toronto Association of Professionals in Jewish Communal Service, at which time the growing percentage of Jews marrying out of the faith was discussed.

Ethnotherapy is "not faddish" or a new therapy, they stressed. Rather, it's basically an "add-on" to existing therapies. "You are what you were," Levine concluded. "You cannot escape your heritage."

The Toronto Council of Hazzanim
wish to express
their sincere condolences to
CANTOR A. ELIEZER KIRSHBLUM
on the untimely passing of
his beloved father
Rabbi I. Usher Kirshblum ז"ל

SECRET MISSION IN AFRICA

The story behind the surreptitious filming of a documentary about

ETHIOPIAN JEWRY

In March, CBC's "Man Alive" will premiere part of this incredible film on Black Ethiopian Jews.

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LETTERS TO THE EDITOR

Letters are welcome if they are in English, brief [no more than 250 words], typewritten [double spaced, please], free of libel, and of interest to our reading public. We reserve the right to edit letters.

* * *

Smoking taboo?

Please ask Rabbi Moses Burak, in his well-written column on Jewish law, to answer this question: Are there any rules in halacha governing smoking by Jews — not just on holy days, but because of health reasons and out of consideration of the rights of non-smokers?

I am aware of some literature issued by a group of Jewish doctors in New York, who have organized their own organization to promote the fact that smoking is contrary to Jewish law.

His comments on this topic would make interesting reading.

Cyril Sapiro
Toronto

* * *

Arafat vs. Israel

Your resident analyst of Middle East affairs, Sheldon Kirshner, made an erroneous interpretation when he wrote in your Jan. 20 issue that "Arafat, by his acceptance of the Fez resolution, has implicitly recognized Israel."

A fair study of these resolutions shows nothing of the sort.

The Fez resolutions, where they address the Israel-PLO-Jordan problem, state that the parties at the Fez conference are prepared to recognize "all states in the area." But surely it must be clear to all that, when the Arab nations speak of "states in the area," Israel is not among them.

To them, Israel is a non-state. It does not exist. You cannot recognize a state that does not exist.

It is for this very reason that Israel immediately rejected the Fez resolutions. Even the Reagan Gang in Washington couldn't swallow it, and called for the specific naming of Israel as one of the states covered in the resolutions.

I have often enjoyed Mr. Kirshner's writing and hope to continue doing so in your fine paper.

I. J. Salson
Toronto

* * *

NDP omitted

I was disappointed that your recent coverage of the rally for Anatoly Scharansky at the Ontario Legislature did not point out that the lead-off speaker was Bob Rae, leader of the Ontario New Democratic Party.

As you know, the NDP has a long and proud record in fighting for human rights. On occasion, the party has stood almost alone in that ongoing struggle.

At the rally, Mr. Rae pointed out how crucial it is that all of us living in a free society raise our voices to protest the inhumane treatment of Mr. Scharansky by the Soviet authorities. As has been said — and proved — many times, if those of us who are able to protest do not do so, we are in grave danger of losing that precious right.

Peter Mosher
Toronto

* * *

Hate wallowing

I was greatly moved to read in your paper that the eminent French-Jewish politician, Simone Veil has said, "she has had enough of trials for former Nazis" (CJN, Feb. 10).

I have long felt the same and am gratified to learn that this great woman of impeccable humanistic and Jewish credentials has dared say so in public.

This is not to suggest that I do not feel these men should have been brought to justice years ago: it is shameful that past Bolivian governments, for instance, shielded a man like Klaus Barbie for decades.

But, at this time in history, four decades later, we have more urgent things to do than wallow in old hatreds and waste urgently needed funds on trying these men now in their 70s, 80s and 90s who in the very nature of things will not be around much longer.

It grieves me particularly that we should waste even one thought on those monsters who have outlived their time in the very week when in Jerusalem, Emil Gruenzweig, a young man of 33, was killed by a fanatic terrorist, while marching for peace, and ghastly epithets were thrown at the marchers by their detractors before this crime was committed.

In the words of Israel's deputy prime minister, if we allow such things to happen: "Israel will not long remain a place fit for Jews to live in."

To root out such hatred and its causes should be our most urgent concern at this time.

Maria Kauders
Toronto

* * *

Media distortion

Re: CBC's recent phone-in show Cross Country Checkup, with the question, "Have we been too hard on the Israelis?"

After listening to this CBC program, I realized to what extent the Canadian press is guilty of practicing irresponsible journalism.

Several callers, claiming we definitely have not been too hard on Israel, quoted figures with regards to the massacre that were greatly distorted. They spoke of the "thousands" of Palestinians that had been butchered by the Lebanese Phalangists who "were under direct order from the Israelis."

These were all "facts" that were repeatedly published in the press both here and around the world. They were also "facts" that were later retracted as being "mistakes." The actual death toll has been found to be somewhere between 400 and 700.

They were also wrong, as the judicial inquiry has proven, in claiming that the Phalangists were under direct orders by Israelis to commit these murders. Israel did order the Phalangists to clean out the camps of the many remaining terrorists, but not to commit a massacre.

Suzy Fackenheim
Toronto

* * *

Taxing problems

Re your Feb. 17 article headed "1982 UJA campaign tops results from 1981":

Kindly note that this article contains incorrect information which requires amendment.

At no time did the writer quote income tax problems with the Canadian government as a reason for non-disclosure of Canadian campaign results. Campaign results in Canada are common knowledge and fully accessible to the public.

Walter D. Hess
Executive vice-president
United Israel Appeal of Canada Inc.
Toronto

Calendar of services

Why doesn't The Canadian Jewish News carry a calendar of religious services for the synagogues of Toronto?

In the same way a calendar of cultural and educational events is printed in your newspaper — in the same way a column is dedicated to the social events held at our community synagogues — why not also schedule the morning and evening daily services, in addition to weekend Shabbat and Sunday services.

A column of this nature would serve the community well in familiarizing them with our various minyanim held at different times, with various guest speakers and programs.

I am sure that many of Toronto's rabbis would appreciate publicity of our services to the Jewish public.

Rabbi David Cooper
Adath Shalom
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Organizations and People

What's New

By MIRIAM CHINSKY

BAR—ILAN SUPPORTERS

David Altman, director-general of Bar-Ilan University in Israel, recently attended a meeting of local Bar-Ilan supporters at the home of Dr. and Mrs. Arnold A. Finkler. From left are: Dr. Finkler, Shirley Anne Haber, David Kagan, David Altman, Nahum Ravel [national executive director of Canadian Friends of Bar-Ilan], Simone Stern and Leona Finkler.

DIAL-A-JEWISH-STORY

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This is a project of Chabad Lubavitch.

BLOOD DONOR CLINIC

A blood donor clinic is scheduled at Mt. Sinai Hospital, 600 University Ave., on Friday, Feb. 25, 9-11 a.m. and 12.30-3.30 p.m., 18th floor lobby.

CONVERSATIONAL HEBREW

Keren Hatarbut announces registration for spring season courses in conversational Hebrew, at all levels, for adults and teenagers. For consultation and registration, call **Joseph Klinger**, 787-0917.

JEP PASSOVER SEMINARS

The Jewish Education Program (JEP) in co-operation with Ohr Somayach Tanenbaum College, will inaugurate annual Passover seminars, Monday evening, Feb. 28. At that time, and on succeeding Mondays through March 21, a series of lectures, discussion groups and audio-visual presentations will be given. These seminars touch on the philosophical as well as the practical aspects of Passover observance.

The multi-level concurrent classes are of interest to students with limited Jewish educational background as well as those on an advanced level.

Classes are at 8 p.m. in Beth Jacob High School, 410 Lawrence Ave. W.

The resource library will be open, and refreshments will be available. Admission is free. To inquire further call 787-1681.

B'NAI AVRAHAM PURIM PARTY

Congregation B'nai Avraham, the Markham-Unionville Hebrew Congregation, north side of Hwy. 7 west of McCowan Rd., will hold its annual Purim Party on Sunday, Feb. 27, 10.30 a.m.-12.30 p.m. Children are encouraged to come dressed in their favorite costume — mom and dad too!

Festivities include the reading of the megillah, Purim songs, and a special Purim puppet play. Brunch will be served, and cost is $5 per family. RSVP 475-7687 or 477-4357.

JF&CS AND BB STORE

Just a Second is a new and nearly new clothing store for all ages sponsored by Jewish Family & Child Service in co-operation with B'nai B'rith.

Volunteers are needed to assist in a variety of tasks related to the store. If you have any spare time, please call **Sheila McClellan**, 789-9680.

PURIM AT ADATH SHOLOM

Adath Sholom Synagogue, 864 Sheppard Ave. W., invites you to a Purim dance, Saturday, Feb. 26, following the megillah reading service at 6 p.m. There will be a disc jockey and light refreshments. Cost is $3 per couple.

And for the children . . . there is a Purim party, Sunday, Feb. 27 at 2 p.m., featuring Topper the Clown and his Magic Show, with gifts for the youngsters and refreshments for all. Wear your favorite costumes! Cost is $1 per person, maximum $3 per family.

WHEELCHAIR TRANSPORTATION

Are you confined to a wheelchair? Do you need transportation? In addition to the service which they are already provided in Toronto, PHIACS (Physically Handicapped Independent Advancement Community Services) are now offering special rates for individuals and small groups requiring transportation within the southern area of York Region.

Transportation is available seven days a week, and the office is open from 7 a.m.-7 p.m., Monday to Friday. Phone 663-5544.

PURIM MATINEE

Shaarei Shomayim Youth, 470 Glencairn Ave., will be hosting the annual Purim children's matinee on Sunday, Feb. 27, 10.30-noon, for all youngsters from kindergarten to grade 6. Bring the children for a magic show, movies, refreshments, prizes, and shallach mannos packages. Cost is $1.50 for members, $2 non-members. For more information call **Aram**, 789-3216.

SOVIET FORUM AT WORK

York University's McLaughlin College presents a timely public forum, The Soviet Union After Brezhnev, Tuesday, March 1, from 2-4 p.m. in the College's Junior Common Room.

Panelists include **Henryk Flakierski**, professor of economics and social science, York University; **Dr. George Ignatieff**, chancellor of the University of Toronto; **David Leyton-Brown**, associate Prof. of political science, York University, and **Donald Schwartz**, Prof. of political science, University of Toronto.

George Doxey, Prof. of economics and Master of McLaughlin College, will act as moderator.

There is no admission charge. Further information is available at 667-3821.

ORT GALLERY SERIES

Ashkelon/ORA chapter of Toronto Women's ORT presents The Joy of Learning, an exciting exploration of the Art Gallery of Ontario, with **Linda Judelman**.

Thirty-five tickets are available for a series of four Thursday evening lectures: March 3, Historical Canadian Art; March 17, Contemporary Canadian Art; April 7, Sculpture, Woman As a Source of Inspiration From Early to Modern, and April 21, From Impressionism to Modern Art.

The time is 7.30-9 p.m., with ½-hour lecture and 1-hour guided tour discussing the subjects. Cost is $30 for the package, or $7.50 for individual sessions.

To reserve call **Linda Heller**, evenings, 881-7294.

LIBRARY DEDICATION

At 2 p.m., Sunday, Feb. 27, Temple Har Zion will dedicate the **Heinz Warschauer** Memorial Library. Mr. Warschauer, former director of education, Holy Blossom Temple, and a leading Jewish scholar, willed his extensive library of Judaica to Temple Har Zion. The library will be available to scholars as well as the congregation and community.

Temple Har Zion is located at 7360 Bayview Ave., just north of Steeles, in Thornhill. All friends of Heinz Warschauer are cordially invited.

COOKING DEMONSTRATION

Holy Blossom Temple Sisterhood, 1950 Bathurst St., is sponsoring a Cooking for Passover demonstration by **Jane Fruitman** and **Marsha Rayman** (Tin Pan Alley) on Thursday, March 3, 1.30-3.30 p.m. in the Activity Room. Cost is $2 for Sisterhood members, $3 non-members. To reserve call **Hilary**, 789-3291.

HOLY BLOSSOM BROTHERHOOD

Come and share good food and thought with Holy Blossom Temple Brotherhood, 1950 Bathurst St., on Monday, Feb. 27, when **Rev. Roland De Corneille MP** zeros in on Anti-Semitism and the Media. Service is at 9 a.m., breakfast, 9.30. All are welcome — men, women, non-Brotherhood members.

SHAAREI BETH EL

Come and join in the fun of a Family Purim Carnival planned by Oakville's Shaarei Beth El Congregation on Sunday, Feb. 27, 11 a.m.-1 p.m. at Ascension School in Burlington. Refreshments will be served. (Sunday school has been cancelled for this day.)

STOP SMOKING

It's not too late to register for the York Toronto Lung Association's Stop Smoking Program which continues on a weekly basis at York Central Hospital, 10 Trench St., Richmond Hill, from Feb. 22 until March 29, 7-8.30 p.m.

Take that step toward a healthier life, and call 226-1454 now! It is a matter of life and breath.

HILLEL/JSU PURIM BASH

The Famous Annual Purim Bash presented by Hillel/Jewish Student Union, takes place at 8 p.m. on Saturday, Feb. 26 in The Buttery, Gerald Larkin Building, Trinity College, 16 Devonshire Place (south of Varsity Stadium). Megillah reading is at 7.15 p.m. in Room 240.

Dance to the music of **Morris Turk**. Prizes will be awarded for the best costumes. Refreshments are to be served.

Admission is $2 per person. For additional information call 923-9861.

NER ISRAEL SERIES

Ner Israel Yeshiva will hold its annual halacha series on various pertinent themes in March.

Rabbi Mordecai Ochs, of Toras Emes Congregation, Toronto, will lecture on Tuesday, March 1; **Rabbi Moshe Heinemann**, of Agudas Yisroel of Baltimore, will deliver his shiur on Monday, March 7, and **Rabbi Shlomo Miller**, of the Kolel Avreichem of Toronto, will lecture on Tuesday, March 15.

All of the shiurim are given in English and commence at 8 p.m., at the yeshiva, 625 Finch Ave. W.

For further information call 636-2360.

FATHER/DAUGHTER EXHIBIT

An interesting father/daughter exhibition of watercolors by **Shirley Grant** and oils by **Peter Grant**, previews at the Loggia Gallery, Koffler Centre of the Arts, 4588 Bathurst St., at 8 p.m. on Thursday, March 1. The show continues through April 7. For gallery hours phone 636-2145.

KEHILLAT SHAAREI TORAH

The second annual seudat Purim of Kehillat Shaarei Torah will be held on Sunday, Feb. 27, 5 p.m. at Windfields Junior High School, 375 Banbury Rd., Willowdale. In addition to musical entertainment by Eisen & Eisen, there will be an original Purim shpiel by **Marion Seftel** and **Bryan Bessner**.

Prizes for the most original costumes will be presented.

Reservations for this full course meal can be made through the synagogue office, 630-6304, or with **Jocelyn Belgel**, 445-0546.

Saturday, Feb. 26, the first reading of the megillah will be specially animated. Members and friends of the congregation are asked to bring their own noisemakers — anything safe will do. It begins 7.15 p.m. at 375 Banbury Rd. Schacharit on Sunday is at 9 a.m. and mincha, preceding the seudah, will be at 4.30 p.m.

HISTORY OF FOOD

Food consultant and media commentator **Madame Jehane Benoit** will address the Women's Canadian Club of Toronto on the Historical Background of Food, at the Ryerson Theatre, 43 Gerrard St. E. on Thursday, March 3.

Madame Benoit will discuss the phases of food preparation which have occurred simultaneously with Canada's development as a nation, in a review which will encompass traditional culinary arts and the microwave of today.

Please note the change in location for this meeting: Ryerson Theatre.

HAR TIKVAH SERVICES

On Friday, Feb. 25 at 8 p.m., an Oneg Shabbat for Har Tikvah Congregation of Brampton will take place at the home of **Garry** and **Elaine Fridkin**. RSVP 846-1055 if attending.

Har Tikvah Congregation will hold its monthly Sabbath services at North Park Secondary School (North Park Drive at Williams Pkwy.) on Saturday, Feb. 26, at 10 a.m. **Rabbi Julie Schwartz** will officiate. Everyone is welcome.

And here's a reminder of Har Tikvah's children's Purim party, Sunday, Feb. 27, 10 a.m., at Knightsbridge Community Centre, 1 Knightsbridge, Bramalea. Cost to non-member families is $5. Call 792-0348 or 857-2104 for information.

BNEI AKIVA PURIM PARTY

Come in costume to Bnei Akiva's Purim party for chevraya bet and gimel (high school and university students), with live music, nosh, prizes and much more! The date is Saturday, Feb. 26; the place, the bayit, 296 Wilson Ave.

Admission is $2.

CHAT DRAMA

Students of the Community Hebrew Academy (CHAT) will present an original dramatic production entitled, Where Do We Go From Here? — an exploration of biblical themes, at Beth Tikvah Synagogue, 3080 Bayview Ave., 8 p.m., Wednesday and Thursday, March 2 and 3.

Tickets for these performances are $3.50 for students, $4 adults, and may be purchased at the school, 206 Wilmington Ave., or at the door. For more information call 636-5984.

SHOMRAI SHABOTH SIYUM

A siyum on Mishna in Seder N' zikim, Baba Metziah, takes place on the afternoon on Saturday, March 5, at Shomrai Shaboth-Chevrah Mishnayoth Congregation, 583-585 Glengrove Ave. W. The siyum is devoted to the memory of the Kedoshim of the city of Zloczow, Poland, who perished during World War II.

A special shelosh seudoth, after Mincha services, will be given by **Eva Marder** and **Mr. and Mrs. Harry Marder**, to mark the siyum. **Rabbi Gedalia Felder** will talk on Mishna. Mincha commences at 5.45 p.m.

The public is invited to attend.

PETAH TIKVA SOCIAL

Petah Tikva Anshe Castilla Congregation and Sisterhood, in conjunction with the Canadian Friends of Bar-Ilan University, Toronto Chapter, will hold a social evening at the synagogue, 20 Danby Ave., March 5, at 8 p.m. Funds raised will be directed toward a scholarship at Bar-Ilan University.

[Cont'd. on page 15]

GRANT FOR DISABLED

James Peterson MP for Willowdale, presents Patricia Starr, president, National Council of Jewish Women of Canada, Toronto Section, with the first payment of a federal grant of $50,000 to extend staff support of the task force on the disabled in the Jewish community.

Organizations and People

What's New

[Cont'd. from page 14]

LAS VEGAS NIGHT

Try your luck with your favorite games of chance at the Las Vegas Night arranged by the Magen David Brotherhood, Saturday, Feb. 26, 8 p.m., at the Magen David Sephardic Congregation, 10 McAllister Rd. Admission, $5, includes $2 in chips for the games. To inquire further call 636-0865.

DIABETIC PASSOVER COOKING

Diabetics, their families and friends, are invited to a seminar and Passover cooking demonstration, A Look At Passover For People With Diabetes, Tuesday, March 1, 8 p.m., at Shaarei Shomayim Synagogue, 470 Glencairn Ave. (just east of Bathurst). Guest speakers are **Esther Schwartz**, kosher cooking consultant, Orthodox Division, Canadian Jewish Congress, and **Judith Heddle**, nutritionist, Canadian Diabetes Association. Admission is free, and the seminar is open to the public.

BETH SHOLOM

Beth Sholom Tallis and Tefillen Club, 1445 Eglinton Ave. W., looks forward to a special Purim breakfast on Feb. 27, when **Rabbi Irwin Witty**, executive director of the Board of Jewish Education, offers samplings of holiday humor, "If It's So Funny, How Come You're Crying?" or, "Tears in Your Chicken Soup."

Chairman of the club is **Alderman Ben Nobleman**. Co-chairman is **Morris King**, and religious chairman is **Sam Federman**.

CHANG SPEAKS ON HOLOCAUST

General Chang

General C. K. Chang, second in command under general Chiang Kai-Shek, will speak on the Holocaust Saturday, Feb. 26, 6 p.m. at the Lodzer Centre Congregation, 12 Heaton St. in Downsview. The general commanded a special military unit of the British Expeditionary Force in Burma and India during World War II. Many of his colleagues and troops were Canadian.

All children attending will receive greggors and surprise packages in honor of Purim. Admission is free. For additional information phone 636-6665, or 787-5533.

HELP RETARDED STUDENTS

Saranac School, in the Bathurst-Lawrence area, needs volunteers (of all ages) to assist teachers with mentally retarded students ages 4 to 13.

Volunteers can work on a one-to-one basis or in small groups in remedial work, speech or behavioral exercises. Those with specific interests can help a student with instruments, singing, or arts and crafts.

Assistance is also required in accompanying children on outings.

The program runs Monday to Friday from 9 to 3 and a minimum commitment of a half day is desirable.

For referral, call the Volunteer Centre, North York, 481-6194.

SHALOM VILLAGE

At Shalom Village, 70 Macklin St. N. in Hamilton, at 7 p.m., Saturday, Feb. 26, residents will read the Megillah, and visiting children will add to the happy occasion with their greggors. On Sunday, Feb. 27 at 2 p.m., there will be a Purim party with guest pianist **Leah Levine**, fun, games and refreshments.

Everyone is welcome at both special events.

JEWS IN ARAB LANDS

In 1975, Beth Tzedec Congregation initiated a service of remembrance, Shabbat Zachor, for all Jews remaining in Arab countries. On this day too, the congregation remembers the yahrzeit of four young Jewish girls who attempted in March, 1974, to escape from Syria. Their mutilated bodies were returned in sacks to their families in the Damascus ghetto.

On Saturday, Feb. 26 at 10 a.m., at Beth Tzedec, a Shabbat Zachor service combining Ashkenazic and Sephardic traditions will be held, with **Saul S. Friedman**, professor of history at Youngstown State University in Ohio, as guest speaker. Joining Beth Tzedec's **Cantor Paul Kowarski** will be **Cantor Armand Moyal**, formerly of Fez, Morocco.

BETH TORAH SERVICE

At Beth Torah Congregation, 47 Glenbrook Ave., Shabbat Zachor begins at 9 a.m., Saturday, Feb. 26. **Rabbi Stuart Rosenberg** will give a Purim sermon, Do Two Negatives Make a Positive? Does Anti-Semitism Equal Pro-Semitism?

The Purim Megillah service will be at 5.45 p.m., Saturday.

Beth Torah Sisterhood invites you to its annual Family Night Bingo, following the reading of the Megillah, at 7.30 p.m. Admission is $1 per adult or teen, maximum $2 per family. Children under 12 are free. There will be refreshments and prizes, plus special prizes for best costume.

CAMP NAORCA

North York's Camp Naorca, a summer day camp for children 5 to 14 years old, located on 697 acres of land at Seneca College near King City, is now accepting registration. There is a lake with a sandy beach and indoor facilities as well.

Four, 9-day sessions are available from Tuesday, July 5 to Thursday, Aug. 25. Each session for 5-11-year-olds costs $85, for 12-14-year-olds, $95. Campers living beyond North York limits pay an additional $15.

To obtain a free brochure, visit or call North York Parks and Recreation, 5100 Yonge St., 3rd floor, just north of Sheppard Ave., 224-6256.

KADIMAH SHABBATON

Beth Tzedec Synagogue will be hosting Kadimah's second shabbaton March 4-6 when Kadimah-niks from Hamilton, London, St. Catharines and Toronto, will convene for a fun-filled, study-filled Shabbat together. For more information, or an application form, phone (416) 781-6908. All young people 11-13 are welcome to participate in a weekend of lifetime!

TORAH UMESORAH CONFERENCE

Some 600 delegates are expected to attend the 28th annual Torah Umesorah conference of educators to be held at Homowack Lodge, Spring Glen, N.Y., April 13-17. Chairman is **Rabbi Kalmen Rosenbaum**, principal of the Rabbi Pesach Raymon Yeshiva Academy in Edison, N.J. Co-chairmen are **Rabbi Joseph Rischall**, principal of the Rabbi H. F. Epstein Hebrew Academy, St. Louis, Mo. and **Rabbi Yaakov Feitman**, dean of the Yeshiva of Hudson County in Teaneck, N.J.

The National Conference of Yeshiva Principals and its parent organization, Torah Umesoray — The National Society for Hebrew Day Schools, sponsored these annual conferences on Orthodox education for principals, teachers and lay leaders from all over North America.

GER EMISSARY VISITS TORONTO

Toronto's Orthodox community welcome **Rabbi Shmuel Weinberg**, mayor of B'nei B'rak, Israel, who is here to spearhead the local fund raising drive on behalf of United Gerer Institutions of Israel, an umbrella organization which cares for the financial needs of 24 learning institutions in that country.

In pre-Holocaust Poland, Ger was a chassidic empire numbering hundreds of thousands of adherents. The late Rebbe, (father of the present Gerer Rebbe in Jerusalem) urged many to move to Israel, but the majority died at the hands of the Nazis. The previous Rebbe (late brother of today's) succeeded in re-establishing a dynamic following. Today, Ger is the largest single chassidic group in Israel, and its yeshivot are world-renowned.

A reception for Rabbi Weinberg, a Ger follower and Poale Agudath Israel activist, was held at the home of **Abe Bleeman** where he is a guest. He will spend Shabbat as a guest of **Ezriel Reichman**.

AT THE JCC

The following programs for teens and pre-teens will be offered for spring at the JCC north, 4588 Bathurst St. Babysitting course, Sunday Times, Dungeons and Dragons, BBYO, Supper Club (special needs), Beauty Secrets Revealed (ages 12-14 years).

Three teen summer trips are also being planned. Each one offers something different. For example, two highlights of an Ottawa trip are white water rafting and a cruise through the Thousand Islands.

To inquire further on all teen/pre-teen programs call **Carolyn Howell**, 636-1880, ext. 38.

A meeting of parents of children with multiple learning handicaps is set for Thursday, Feb. 24, 8 p.m. in the committee room, JCC north, when **Dr. Ruth Baumal**, supervising psychologist for the North York Board of Education, will talk about All You Wanted To Know About Assessments But Were Afraid To Ask. If you have any questions contact **Monica Auerbach**, 636-1880, or **Joi Lunsky**, 489-5469.

Tape recordings of **Dr. Robert Mendelsohn's** recent lecture on Alternative Medicine are availabale through the PACE (Public Affairs and Continuing Education) department of the Koffler Centre of the Arts, JCC north, at $4 each. Call **Georgine Nash**, 636-1880, ext. 33.

PACE brings **Prof. Elaine Newton** to the JCC north, Room 101/2, Sunday, Feb. 27, 7.30 p.m. to discuss **D. M. Thomas'** controversial book, The White Hotel. Admission is $4 JCC members, $4.50 non-members. To inquire further call 636-1880, ext. 33 or 15.

Come to a Purim carnival for the entire family in the auditorium of the Bloor JCC on Sunday, Feb. 27, 12.30-2.30 p.m. For more details about this and other Bloor JCC activities, contact group services director **Mark Egan**.

Registration is now open for the Bloor JCC's Summer Fun program for children ages 5-10. There will be four 2-week sessions.

At the Bloor JCC, the bridge club meets every Tuesday evening, 7-10, in the upper lounge, and also Monday afternoons, 2-5. All levels are welcome, and there is professional supervision.

A Wolf Cub pack is being formed for boys 8-11 years at the Bloor JCC. Interested persons should contact **Mark Egan**, 924-6211 or **Shelley Rosenberg**, 482-9437.

Bloor JCC Book Club will discuss **David Halberstam's** The Powers That Be, on Wednesday, March 2, 7 p.m. (**not Feb. 23**) in the board room. There is no admission charge. To join, call Mark Egan.

The North/East branch of the JCC is organizing a Family Purim Celebration on Sunday, Feb. 27, 2-5 p.m. at The Valley, 7015 Leslie St. (north of Steeles). Purim crafts, a puppet show, clown faces, and entertainment by **Chaya the Shpieler**, will be part of the afternoon's fun. Light refreshments will be served. Admission is $4 NE branch and JCC member family; $5 non-member family.

There will be an optional Purim barbecue seudah from 4-5 p.m. Reservations for the barbecue must be made by Feb. 24. Cost is $2.50 per person. For information and reservations, call **Susanne Levine**, 889-0813.

North/East branch offers a third session on Exercise and Fitness with **Ted Thompson**, director of physical education at the JCC north, as part of the mini-series, You and Your Health, Thursday, March 3, 8 p.m. at the JCC Valley, 7015 Leslie St. This is free to members; $5 per session for non-members. For more information call Susanne Levine.

SINGLES

A meeting of the Bloor JCC's Single Parents Group is scheduled for Sunday, Feb. 27, 3 p.m. in the main lounge. For additional information call **Mark Egan**, 924-6211.

Beth Tzedec Chaverim, (28-45) will have a luncheon on Sunday, March 6, 12.30 p.m., at the synagogue, 1700 Bathurst St. **Rabbi Lawrence Troster** will explore The Bio-Ethical Dilemma — Judaism Confronts the New Medical Technology. Cost is $6.50 per person. Pre-register at the synagogue office by Wednesday, March 2; call 781-3511.

Project Connect offers advanced calendaring of important dates to Jewish Singles organizations and groups so as to reduce conflict in scheduling. This information, along with referrals and excellent support services, is available by calling the switchboard, 497-4494, or 497-4393, Monday to Thursday, 6-9 p.m., and Sunday, 10 a.m.-4 p.m.

Beth Tikvah Young Adults (19-30) are planning a brunch Sunday, March 13, at 11.30 a.m. in the synagogue's lower assembly hall, 3080 Bayview Ave. (between Sheppard and Finch). **Gil Kaynan**, deputy director of travel and tours with the Israel Government Tourist Office, will offer a film and slide presentation on travel in Israel. Admission is $3. To inquire further call **Marshall**, 222-1352, or **Harvey**, 224-0733.

Beth Tikvah Chai (35-55) will hear **Carl Franco**, private investigator, discuss Divorce and Personal Security, from his informed point of view, in the synagogue's lower assembly hall, 3080 Bayview Ave., 8 p.m., Sunday, Feb. 27. Admission is $3 for members, $4 guests. Refreshments will be served.

Join 40+ Singles of Holy Blossom Temple on Sunday, March 6 at 8 p.m. for a joint meeting with the Israel-Diaspora committee of Holy Blossom at 1950 Bathurst St., when **Simcha Jacobovici** speaks about the Ethiopian Jews. Jacobivici recently visited Jews in Ethiopia and made a film which has been purchased by three TV networks. He will appear soon on CBC's Man Alive.

The JCC Singles, 35-49, are holding the last of their evenings focusing on self-growth, Monday, Feb. 28, 8 p.m., northern building, Room 203, 4588 Bathurst St. A movie, Bio-feedback — The Yoga of the West, will be shown, and discussion follows. Admission is $1 JCC members, $1.50 non-members. For more information call **Lynne**, 636-1880, ext. 38.

Solelim, (25-40) announces formation of a new contract bridge club to meet weekly at Temple Sinai, 210 Wilson Ave. All levels are welcome. If you are interested, phone **Jerry**, 787-4352.

Club Shalom, a new social group for widows and widowers, 50+, is being organized. Call 636-1969 or 783-9444 for details.

The Toronto Young Professionals Club (26-39) invites singles and single parents, to attend their next house party. For more information call **Sheldon**, 653-1381.

Shalom Presents — a singles dance, Feb. 25, 8 p.m., at Roehampton Place Hotel, 808 Mt. Pleasant Rd. (immediately north of Eglinton). Tickets are $5 at the door. Come early to avoid lineups. Call 633-5251 for further information.

NE SINGLE PARENTS

North-East Single Jewish Parents will have an Open House Wine and Cheese Delight Night, Saturday, Feb. 26 at 8 p.m. Members and other single parents are welcome. Fee is $4 for members, $6 non-members. For details call **Susanne Levine**, 889-0813.

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ESTABLISHES RESEARCH CENTRE

Toronto urologist, Dr. Adolf Brettler, [right] and his wife, Klara, receive a plaque honoring them for establishing the Dr. Adolf and Klara Brettler Medical Research Centre at the faculty of medicine on the Ein Karem campus of the Hebrew University of Jerusalem. Brettler is a vice-president of the Toronto Chapter of Canadian Friends of the Hebrew University. Presenting the plaque is Ralph Halbert, national president of Canadian Friends, with executive vice-president Jonathan Livny [extreme left].

Organizations and People

What's New

[Cont'd. from page 15]

MOHEL AVAILABLE

Rabbi Kubayov

Rabbi Avraham Kubayov, a mohel certified by the government and Chief Rabbinate of Israel and the Canadian Jewish Congress, is available to conduct britot both in the Metro area and in smaller communities throughout the province and across the U.S. border at any time, weekdays or on Shabbat. For more information phone (416) 782-6140 or 781-2332.

FOR SENIORS

North-East Jewish Seniors will meet on Monday, Feb. 28, 11 a.m.-4 p.m. at Hillcrest Public Library, 5801 Leslie St. (north of Finch) for oil painting and English classes plus a social hour. The 2.30 p.m. program features Steady As She Goes, an award-winning National Film Board movie about a 77-year-old man's intense interest in model ship building. The film shows the real contribution that a craft or other passionate interest can make to a person's life.

Letter Carriers Alert is a new concept. Letter carriers will keep an eye open for your wellbeing as a free service. Mail or newspapers left at your door, or some other unusual appearance at your residence will signal the letter carrier that you may require assistance. This will be reported to North York and District Red Cross, and that organization will contact your friend or next of kin.

Senior citizens living in the area bounded by Steeles and York Mills, Bathurst and Victoria Park, are eligible for this service, as well as disabled or other persons in need of assistance living in this area.

Call 224-2202 in an emergency situation; for information about services in your community; or to ask for an application form to register with Letter Carriers Alert.

Shaarei Shomayim Friendship Club invites you to a Purim party on Monday, Feb. 28 at 1 p.m., 470 Glencairn Ave. Entertainment will be provided by singer **Edith Pruelove**, and accompanist **Adath Lewis**. Refreshments will be served.

Nutrition counsellor **Penelope Fremes**, will deal with the topic, Fit for the 80s, at the next meeting of Beth Tzedec Friendship Club +50, in the synagogue, 1700 Bathurst St., Tuesday, March 1, 1.15 p.m. Everyone is welcome. Hamantaschen and peppermint tea will be served. Admission is $1 for non-members of the club.

Bloor JCC Seniors Club meets every Thursday afternoon (Bloor and Spadina) from 2-4 p.m. for movies and lectures on Jewish themes.

In the Monday afternoon lecture and discussion series, Israel Today, at the Wagman Centre, 55 Ameer Ave., **Harry Wolle** will speak about Aliya — A Personal Experience on Feb. 28, in the fireside lounge, 2.30-3.30 p.m.

CREATIVE LIVING CENTRE

A course in memory training with **Anne Carson** and **Dr. Susan Rich**, four Monday sessions, starts Feb. 28, 10 a.m.-noon, at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. (just west of Bathurst). Cost is $1 per session.

At a Breakfast Club brunch in the Centre for Creative Living, lecturer and TV host, **Leonard Rubenstein**, will discuss Modern Application of Traditional Concepts (getting back to basics in modern religion), Sunday, March 6, at 11 a.m. Cost is $3.50 per person, including breakfast. RSVP 225-2112.

All couples are welcome to reserve now for the Couples Club dinner dance, Sunday, March 20, 6.30 p.m. at the Centre. Cost, $18 per couple members, and $20 per couple non-members, includes a kosher dinner.

Dance every second Sunday at the Centre, 7.30 p.m., to the music of The Creative Band. The next dance is on Feb. 27. Admission is $2 per person for members, $2.50 non-members. Refreshments will be available. Everyone welcome.

Duplicate bridge is played every Tuesday evening in the Creative Living Centre cafeteria. A lecture is given at 7 p.m. and games begin at 7.30 p.m. Director is **Barbara Seagram**. Everyone is welcome. Cost is $1.50 per person.

Romania tax on education affects Jews making aliya

TEL AVIV [JTA] —

Romanian Chief Rabbi Moses Rosen, making a reversal from an earlier statement, asserted here that the new Romanian law requiring all emigrants to reimburse the government for the free secondary and higher education they had received would, in fact, be applied to those Jews seeking to make aliya.

"Just as I announced then the positive approach of the authorities in Bucharest, I feel obliged to report . . . on the change that has taken place in Romania and that the new law also applies to Jews," Rosen told reporters last week.

Publication of the new directive last November caused widespread consternation among Jews around the world.

The Reagan administration has repeatedly warned that the education tax could affect most favored nation trade status to Romania on grounds that the new law violates the terms of an amendment to the Foreign Trade Act which links trade with Communist bloc nations to their emigration policies.

Following the announcement of the tax, Rosen said that the Romanian government, for many decades, has made a distinction between "emigration" and "aliya." He added that Jews seeking to emigrate would therefore be "treated in a totally different way."

Rosen told reporters last week his earlier statement was made after he received assurances from Romanian officials "at the highest level." He said the Romanian government did not collect the tariff from some 40 Jews who have left the country since the tax was announced.

But since then, Rosen added, he has been informed that the authorities had resumed collecting the tax from Jews who emigrated to Israel.

Rosen was speaking against the background of a report which quoted an unidentified government official in Bucharest dismissing press reports that Jews and ethnic Germans would be exempt from the education tax.

"The decree does not make any distinctions and applies to Romanian citizens who want to settle abroad," the official was quoted as saying. "It's logical and moral that all citizens reimburse society for investment made for their education."

CANADIAN JEWISH CONGRESS
20TH PLENARY ASSEMBLY
QUEEN ELIZABETH HOTEL, MONTREAL
MAY 12 – 15, 1983

* * *

NOTICE TO THE COMMUNITY

The Ontario Region of the Canadian Jewish Congress is entitled to elect 551 delegates-at-large to the forthcoming Plenary Assembly, as follows: Toronto 370, Ottawa 61, Hamilton 30, Windsor 30, London 30, outlying communities 30.

Any member of the Jewish community in Ontario may nominate up to three delegates, including himself.

Delegates to the Plenary must qualify for election in accordance with the By-Laws of the Canadian Jewish Congress, which provide that, "no person shall be elected as a delegate, officer or committee member of the Congress unless such person shall be in good standing with their local U.J.A. or equivalent campaign." Copies of the By-Laws and additional information are available upon request by writing or telephoning the undersigned.

All nominations, which *must be in writing*, are to be forwarded to Berl Nadler, Chairman, Regional Delegates Election Committee, Canadian Jewish Congress, 150 Beverley Street, Toronto, Ontario M5T 1Y6, and are to be received *no later than March 15, 1983*. Election of delegates will be held, if necessary, prior to April 12, 1983.

Mira Koschitzky
Chairman

Dr. Edmond Y. Lipsitz
Executive Director

Canadian Jewish Congress, Ontario Region
150 Beverley St., Toronto, Ont. M5T 1Y6 Tel: (416) 977–3811

SELL IT FASTER

C.J.N. Classifieds Really Do Work! ! !

Temple Har Zion
cordially invites you to the
Dedication of the
Heinz Warschauer
Memorial Library
Sunday, February 27 - PURIM
2 p.m.
7360 Bayview Avenue
Thornhill
R.S.V.P. 889–2252

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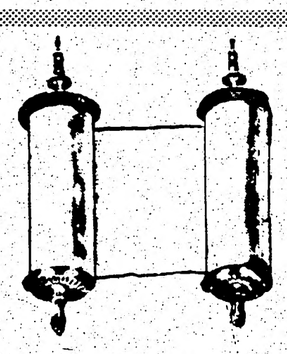
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Purim 5743/Shabbat Zachor/Parshat Tezaveh

What does Purim prove? That when Jews hold together, are united, no foe can conquer them.

Jews must stop bickering among themselves.

A certain maskil came to Reb Israel Salanter and proposed that rabbis have more worldly knowledge, and not just study Torah. "Why is it," he asked, "that Mordechai, who was a great Torah scholar, also knew all the modern languages of that day and was familiar with the world? Why can't rabbis today be like that?"

Answered Reb Israel: "The question is just the opposite. Why is it that the maskilim of those days who knew all the languages were also great talmidei chachamim [Torah scholars], while today the wordly intellectuals are ignorant of any Judaism?"

* * *

A Jew must know Torah, but also feel for other Jews.

Why did the great crisis suddenly loom in the time of Haman? What brought it on?

Says the Talmud: When King Ahashuerus made his great feast, he took out the vessels of the plundered Holy Temple and showed off his triumph. The Jews sat — v'nehenu — and enjoyed that feast, so they brought upon themselves the decree of extinction.

But did they have a choice? If the king invites, you have to attend, you have to show you're a good citizen.

But the charge against them was not that they ate, but that they enjoyed. Vessels of the Temple being show off? Never mind, pass another bagel! They had a great time anyway!

A Jew traveled on a train in Russia. A Russian officer who rode with him took out a piece of roast pig and poured himself a cup of unkosher wine.

He took the chazir and offered it to the Jew, who refused. Then he offered him the wine. Again the Jew refused. Enraged, the officer took out the revolver and ordered: "Drink, or I'll blow your head off!" The Jew drank. Afterwards, he was furious at the officer.

"Why are you so upset, Jew," he asked, "I forced you to drink."

"Yes, answered the Jew, "why couldn't you take out the gun when you offered me the meat?"

* * *

Our internal arguing must stop. When Haman described the Jews, he said they were "mfuzar u'mfurad bain ho'amim — scattered and divided among the nations." All their divisions and arguments, their debates and quarrels, are among the nations. They argue before all the world, and this gives their enemies a chance to attack them. It must stop!

Now, a few weeks before Passover, please contribute to the wonderful Monthly Fund — where every penny goes to help desparate families in Israel and nothing is taken off for overhead — c/o Rabbi Meir Gottesman, 3173a Bathurst Street, Toronto, M6A 2B1.

May we always be freilich. Shabbat Shalom, Purim sameach!

Purim holiday is festival of foods

By
ESTHER FISHER

Probably no Jewish holiday has so many foods associated with it as Purim. A 14th century Purim parody lists among the foods to be eaten at Purim: turtle-doves, swans, roast goose, venison, quails, chickens, turkeys, bucks, macaroni, salads, macaroons, gingerbread, chestnuts. In the 17th century, a casserole named Megillah-Kroyt, made of sauerkraut, raisins and sugar was popular for the holiday.

Today, in Italy, Jews serve Ravioli di Purim, a dish of ravioli filled with chicken, spinach and other vegetables and covered with a meat or tomato sauce. And Moroccan women bake small cakes, each filled with a hard boiled egg for Purim. In other areas of the Middle East, deep fried pastries filled with nuts and honey are the order of the day.

Many of the foods eaten at Purim reflect aspects of the story of Esther or of other tales of salvation. At one time in eastern Europe, hamentaschen were filled with plum jam to commemorate the rescue of a 16th century Bohemian plum merchant from persecution. And the challah baked for Purim is giant-size, decorated with braids to represent the long ropes used to hang Haman.

Probably the most popular and traditional confection in North America are hamentaschen with poppy seed filling. It is said that we use poppy seeds because the German word "mohn" for poppy seeds is similar in sound to the name Haman.

Purim is a time for wining, dining, and exchanging gifts of food, shalach monas, with others. With so many different traditions and varieties of goodies, this holiday can be a culinary delight. Here are some suggestions for shalach monas plates and for your own holiday celebrations.

FRUIT BALLS

2 egg whites beaten stiff
1 cup walnuts, finely chopped
1 cup dates, chopped fine
Grated rind of 1 orange
Squeeze of lemon juice
1 cup coconut
1 cup icing sugar

Mix all together. Make into small balls. Roll in finely chopped walnuts or almonds.

HAMENTASCHEN CREAM CHEESE DOUGH

½ pound butter.
½ pound cream cheese
2 cups all-purpose flour
¼ cup icing sugar

Cream butter and cheese together well. Add flour and sugar and mix well. Wrap in waxed paper and place in refrigerator overnight. Next day, remove from refrigerator. On a floured board, roll dough to ¼ inch thickness. Cut in 4 inch rounds. Fill and shape by bringing sides together to form a triangle. Pinch to seal leaving a bit of the filling visible in the centre. Bake on a greased cookie sheet at 400 degrees F. for 15 minutes or until delicately browned.

POPPY SEED FILLING

½ pound poppy seeds
½ cup honey
½ cup sugar
Juice and grated rind of ½ a lemon

Soak the poppy seeds in boiling water. Drain. Allow to cool and grind through food chopper using finest blade. Add remaining ingredients and mix well.

PRUNE FILLING

1 pound prunes
½ pound raisins
1 cup sugar
½ pound walnut pieces
Juice and rind of 1 lemon

Remove stones from the prunes. Chop prunes and raisins together. Mix in sugar, nuts and lemon juice and rind.

And to fulfill your Purim obligation about drinking without getting too tipsy, try these Rum Balls:

RUM BALLS

2 tablespoons cocoa
1 cup icing sugar
2¼ cups vanilla wafer crumbs
1 cup finely chopped pecans
3 tablespoons corn syrup
⅓ cup rum
Additional icing sugar
Pecan halves

Mix wafer crumbs with sugar and cocoa. Add chopped nuts, syrup and rum. Stir until blended and stiff. Shape into 1 inch balls and let stand 1 hour. Roll in icing sugar and put a ½ pecan on each ball, flattening slightly. Store in air tight container for 3 days before serving.

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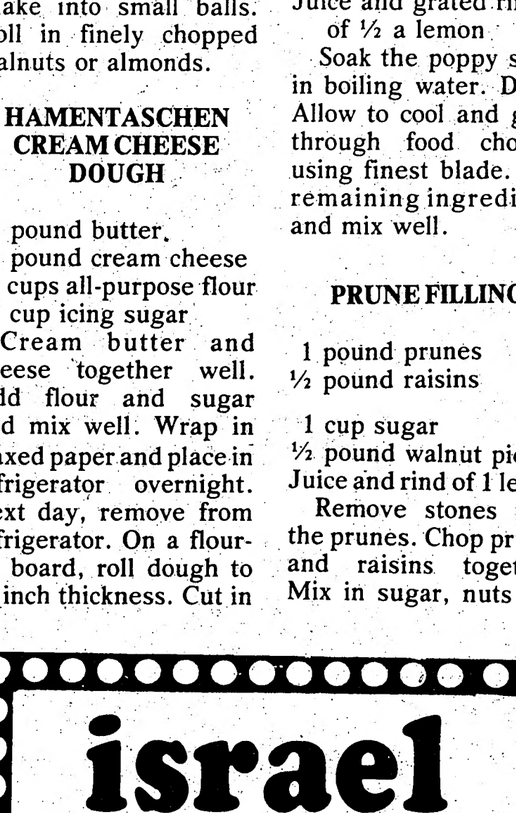

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A Service of Canadian Zionist Federation Youth and Hechalutz Dept.

THE BOARD OF EDUCATION FOR THE CITY OF TORONTO
INTERNATIONAL YEAR OF MOBILIZATION FOR SANCTIONS AGAINST SOUTH AFRICA 1982
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Choosing Your Representative for the Toronto Heritage Languages Program

Tne Hebrew language is taught to children in Toronto for 2 1/2 hours a week under the Heritage Language Program.

While the program is operated by the Toronto Board of Education, the Heritage Languages Advisory Committee advises the Board on curriculum, staffing, budgetting, and other matters and is composed of representatives elected by almost every cultural community in Toronto.

Representatives are elected for a two-year term.

The selection of the Hebrew representative will take place on:
Date: Sunday, March 13, 1983
Time: 11 a.m. to 12 noon
Place: Jewish Community Centre
750 Spadina Avenue
(Southwest corner of Bloor Street)

Eligible voters must:
(a) be of the appropriate cultural origin. (A person may vote if he or she is not of the appropriate cultural origin but has a child enrolled in a language class of the appropriate origin.);
(b) be taxpayers to the Toronto Board of Education; or
(c) the parent of a child in a Toronto Hebrew Heritage Language Program.

Eligible candidates must:
(a) be of the appropriate origin or have a child enrolled in that particular language class;
(b) live within Metropolitan Toronto, preferably within the City of Toronto;
(c) not be employees of the Toronto Board of Education on either a part-time or a full-time basis.

Further information is available at 598–4931, Ext. 346, or call Paul Wilson at 485–9143.

EDWARD N. McKEOWN, Director of Education.

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Organizations and People

Olim Shelanu

By DAVID BIRKAN

Mazel Tov to **Leah and Dr. Moshe Torem,** on the recent birth of twins: a boy, **Yehuda Arieh**, and a girl, **Elisheva.** The Torems' eldest child is a girl, **Avigal**, aged 2.

Leah, who moved to Israel five years ago, is the daughter of **Sam and Zena Wise,** of Toronto.

Moshe made aliya together with his parents **Zvi and Helen Torem**, formerly of Toronto, 12 years ago. He is currently serving as a doctor in the Israeli army. Leah, according to her mother, has her hands full right now.

Leah and Moshe, who were married in Israel, knew each other in Toronto. "They went to the same United Synagogue Youth chapter," Mrs. Wise told The Canadian Jewish News. "When she went to Israel, they made arrangements to see each other again."

They live in Jerusalem.

* * *

What should you take with you when you go to Israel?

Say Phillip and Naomi Alper, of Toronto, who are completing a 2-year stint in a fledgling Galil moshav: "Bring EVERYTHING."

It's been penetratingly cold up there in the hills this past winter; keeping warm was a major concern.

Naomi used or could easily have used all of the following:

• Down duvets, comforters, electric blankets and flannel sheets, for each member of the family.

• Scatter and area rugs to shield feet and infants from the cold stone floor.

• Warm pyjamas, thermal underwear, warm pantyhose, knitted tights (as unfashionable as they might look right now), and lined jeans.

• Wool slacks, skirts and sweaters, as much of these machine-washable as possible. (Dry cleaning costs are prohibitive, she writes.) The warmth of wool is readily apparent.

• Waterproof boots with warm linings, and good long winter parkas with hoods, for each member of the family. Snowsuits are not necessary for the children, she concedes — unless you live on the Golan Heights.

• Lots of warm socks.

• One or more electric baseboard heaters for the children's rooms, and a gas heater. "Never mind the expense," she writes. "You either heat or go crazy."

• Hot water bottles, for the children's beds.

Naomi strongly advises that all clothes for children be bought several sizes in advance. They are much more expensive in Israel; extras or outgrown clothing can easily be sold.

To get along comfortably in the kitchen, Naomi recommends the use of melamine or plastic dishes as much as possible.

The stone floors and counter tops take a terrible toll of glassware and china. The Alpers and their three children have none of their dozen or so china cups left. Two glass tumblers remaining out of eight are not used now but rather are cherished as souvenirs of a former lifestyle.

For the same reason, mixing and storage bowls of stainless steel, wood and plastic are far more preferable to those of glass or pyrex. Tupperware-style self-sealing containers also keep out the bugs.

Bring stainless steel cutlery; it's expensive to buy in Israel.

A toaster-oven, electric frying pan, and warming tray are helpful to supplement the 2-burner stove — with no oven — that is the usual standard equipment in absorption centres. [Shades for the naked electric light bulbs there are also nice.]

A dishwasher is handy, particularly for larger families. Observant families may bring in two dishwashers, one for meat and one for dairy dishes.

A washing machine is a must. A dryer proves its mettle in the cold, rainy season — particularly when there are children involved.

Besides operating on the local currency, make sure the dishwasher and washing machine have a pre-cycle water warmer. This allows them to operate from the cold water tap and conserve the household's hot water supply.

The Alpers recommend that all appliances, including a refrigerator, be shipped in from North America.

Last but not least:

• Bring over thermometers, disinfectants, bandaids, first aid kits, cough medicine, antihistamines, children's aspirin, nail clippers . . . and the rest of the contents of your medicine chest. "You can get all these things here, but it's nerve-wracking to try and find them when your kid is sick," writes Naomi.

She also said she paid $10 for five Israeli toothbrushes.

• Stock up on sun hats and good sun screen creams. When it's hot, it's hot.

• Israeli water is not fluoridated. For the children, bring vitamins with fluoride.

• Bring paper diapers and/or pre-folded cloth diapers, and accessories. Writes Naomi: "Israeli plastic pants split as soon as you look at them."

Also handy are sleeping bags and air cushions. Besides being good for camping, they are the stuff of which hospitality is made. Thermos bottles and patio chairs and lounges will also be of use.

So, what don't you have to bring?

Massive furniture, concludes Naomi, is out. There's just no place in the smaller Israeli rooms for it.

Did you remember your thermal underwear? [Shuki Kook photo]

Mazel Tov on birth of twins

What should you take along? Everything, they say

Rabbi's classes grow by happy word of mouth

By PATRICIA RUCKER

TORONTO —

By 9 o'clock on a Tuesday evening, the panelled study is packed. More than 30 women have come, after a day filled with child care or work outside the home, to spend an hour absorbed in the study of halacha — Jewish law.

They, and the men who come to separate classes on other nights or Sunday mornings, are students of Rabbi Reuven Silver, the head of a unique new Jewish learning centre, Nsiv Olam ("the correct, or right path").

They may have received their Jewish education from a yeshiva or from library books, but all the students are drawn to the Bais Medrash, located in what was once Rabbi Silver's garage at 60 Marathon Cresc. in North York, by a common desire: to learn more, and more deeply, about the oral law.

There is no compromise with the difficulty of the material. Halacha and Talmud are not easy subjects, and Rabbi Silver's credentials are impressive.

A "talmid" (disciple) of the most venerated Torah scholar in North America, Rabbi Moshe Feinstein, from whom he received ordination at an advanced level, Rabbi Silver has the ability to rule on any area of Jewish law and to confer smicha.

But knowledge for him is something that must be communicated to as wide an audience as possible. "Our goal in life is to fulfil our capabilities . . . I'm restless not teaching," he explained.

Susan Jurkowitz, whose Jewish education began in an immigration camp in Austria where her father organized a cheder, delights in the classes. "He makes it very real — he makes us think," she says enthusiastically.

Sidney Eisen, professor of history and former dean of arts at York University, is on the board of Nsiv Olam. Rabbi Silver's gift for teaching impresses him. "He has an extraordinary range of knowledge, yet he has the ability to make himself readily understood by all Jews, regardless of their background or education.

Silver's classes are filling quickly just by word of mouth. But the most touching evidence of his extraordinary appeal as a teacher is a page of notes found on a table after the women's class. Printed in the round hand of a 7-year-old, it belongs to Ahuva, the youngest of the rabbi's nine children.

She had slipped in to her father's class, sitting quietly and listening, almost unnoticed, for the full hour.

Information on classes at Nsiv Olam, which are tuition-free, can be obtained from Rabbi Silver at 223-8599.

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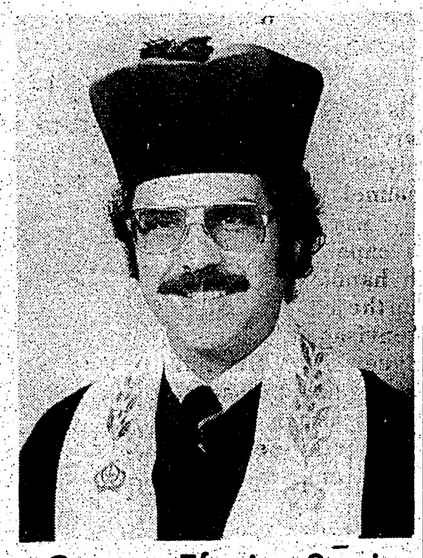

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The Holy Blossom Temple Singers and instrumental ensemble.

Benefactors: $100 Sponsors: $50 — both include two seats in reserved section and a listing on the program.

(Tax deductible receipts on request)

General Admission: $10 per seat

Tickets available at: Pride of Israel Office, 59 Lissom Crescent, Willowdale, Ont. - 226-0111.

At Shaarei Shomayim, March 1

Passover cooking seminar to focus on diabetics

By
CYNTHIA GASNER

TORONTO —

People with diabetes will enjoy Passover more this year, thanks to the efforts of Judith Heddle and Esther Schwartz.

Passover is the most difficult time of the year for diabetics because of their dietary restrictions and the Passover food restrictions, says Heddle, a registered professional dietitian-nutritionist for the Canadian Diabetes Association.

"Eliminating leaven (rice, beans and wheat) at Passover means you are decreasing the number of sources of carbohydrates in your diet — which can pose a problem for people with diabetes," she says.

Because of her efforts and those of Esther Schwartz, kosher cooking consultant of the Orthodox Division of Canadian Jewish Congress, people with diabetes, their friends and family can attend a seminar and cooking demonstration — A Look at Passover for People with Diabetes — on March 1 at 8 p.m. at the Shaarei Shomayim Congregation, 470 Glencairn Ave.

At a planning session for this program, Heddle explained that when diabetes develops, the body either doesn't produce enough insulin or it may not be able to use what is produces.

Although no one knows the exact cause of diabetes, it is known that heredity and overweight problems are two of the major factors involved in the development of diabetes.

People with diabetes

Judith Heddle

in their family may not develop diabetes, but it is important for those who may have a genetic predisposition to take extra precautions by having regular medical checkups.

There are two types of diabetics:

• Those who develop juvenile-onset diabetes, known as IDDM, must have insulin injections every day and must watch their diet and exercise routines throughout their lives.

• Those who develop diabetes later in life, called NIDDM, are often non-insulin dependent. This is the type of diabetes that 80 to 90% of the people have. Many of these people can control their condition with diet and exercise alone, or a combination with oral medication.

Diabetes is a chronic, self-care condition which cannot be cured — yet. Along with heredity and obesity, viruses are being investigated as a factor in the development of juvenile-onset diabetes. It is now known that diabetes may surface during emotional stress, serious illness or pregnancy.

Over one million people in Canada have diabetes. Today, medical advances have dramatically prolonged their lifespan and with proper care they can now lead normal lives.

Esther Schwartz, who discovered she had diabetes a year ago after surgery, recognized the need to create programs for Jewish people when she searched for dietary information for herself and found very little.

She says having diabetes is something you learn to live with 24 hours a day. "Although I am not limited in my activities," she says, "I must constantly be aware of and in control of my condition."

Because over 80% of adults who develop diabetes are significantly overweight, diet is crucial. Despite popular belief, diabetes is not known to be linked with sugar intake — it is related to overweight problems.

"Your body may be producing plenty of insulin, but those extra overweight pounds don't allow it to do its job," says Heddle.

Schwartz has worked closely with the Diabetes Association in translating food replacement values for kosher recipes and she will demonstrate Passover snack foods at the seminar.

Heddle, an expert on nutrition for the CDA, Toronto Branch, studied biochemistry and molecular biology and has lectured at the University of Tennessee. She will speak about the new Good Health Eating Guide and how to incorporate Passover foods into this meal plan.

Here are some tips when planning a meal or a snack for a guest with diabetes.

Ask your guest what time will suit him or her best because regular mealtimes are important.

Serve salad dressing, gravy and sauces on the side.

Select diet soft drinks labeled sugar-free — tonic water is not sugar-free.

Do not urge your guest to eat or drink.

Do not hesitate to ask your guest in advance what to serve. And have lots of low carbohydrate vegetables on hand, as well as fresh fruit, with no sugar added.

This is one of the recipes to be presented at the March 1 seminar and demonstration:

PASSOVER POPOVERS

[Yield: 12 popovers]

3 eggs
1 cup skim milk
⅔ cup matzoh meal
4 tbsp. potato starch
½ tsp. salt
2 tbsp. vegetable oil
(To make pareve, use 1 cup water in place of milk.)

Pre-heat oven to 475 degrees F.

Place eggs in large mixing bowl. Add milk, matzoh meal, potato starch and salt. Beat 1½ minutes in mixer. Add oil and beat 30 seconds longer. (Batter is quite thin.)

Pour batter into lightly greased muffin tins or custard cups, filling them ¾ full. Bake in preheated oven for 15 minutes.

Reduce heat to 350F and bake until browned (about 25 to 30 minutes longer). A few minutes before removing from oven, prick with a fork to allow steam to escape. Serve hot.

If you like them dry and crisp, turn off oven and let sit for 30 minutes with oven door ajar.

Food replacement values per popover:

½ starchy choice
1 fats and oils choice
9 grams carbohydrate
3 grams protein
4 grams fat
84 calories
(350 kilojoules)

Each popover [without milk]:

½ starchy choice
1 fats and oils choice
8 grams carbohydrate
3 grams protein
4 grams fat
80 calories
(340 kilojoules)

Note: ½ cup matzoh meal = 2 matzohs = 60 grams.

• There will be a question - and - answer period and a display of information on diabetes at the March 1 seminar.

On job training planned for disabled

TORONTO —

Plans are well under way to implement Project TODI — training opportunities for the disadvantaged in industry — thanks in part to the current business downswing.

Project TODI will be directed by the Vocational Rehabilitation Centre of Metropolitan Toronto, a division of the Jewish Vocational Service. Chairman of the Centre's policy and management committee is Richard Krelstein.

Project TODI is sponsored by the Canada Community Development Projects Program of Employment and Immigration Canada.

It is designed to allow supervisors and other highly skilled industrial personnel who are currently working at less than capacity levels to train handicapped people on the job. The latter, it is envisaged, will help replace a traditional source of new industiral expertise lost in the recent curtailment of skilled immigration to Canada.

"When the eventual upturn in the business cycle occurs, employers will again be pressed to find the skilled help they require to get their business, offices and factories rolling again. The persons trained through TODI will be ready and able to step into the available positions," said Krelstein.

Those selected for referral to on-the-job training sites by TODI staff will be graduates of vocational rehabilitation facilities such as the Vocational Rehabilitation Centre, Goodwill Services, COSTI and the Employment Training Centre. Training opportunities which coincide with their individual interests, aptitudes and abilities will be identified.

The vocational rehabilitation services branch of the provincial ministry of community and social services has undertaken to provide a training allowance for persons selected. Hence, the program will essentially be at no cost to the sponsoring firm, said Krelstein.

Krelstein added that "although it is expected that some trainees may be hired by the firm providing the skill training, back-up placement services will be provided by the referring agencies. In this way we believe that many handicapped persons will be assisted in becoming financially independent citizens."

For more information about the program, phone (416) 787-1151.

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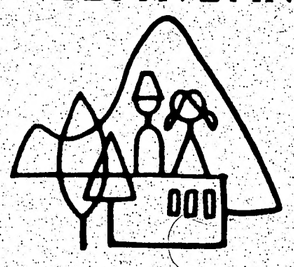

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**Under supervision of the Rabbinical Vaad Hakashruth– Orthodox Division, Canadian Jewish Congress*

COMING EVENTS

בית צדק
BETH TZEDEC

SAT., **SHABBAT ZACHOR**, *Feb. 26.* Services begin at *9 a.m.* Joining our **Cantor Paul Kowarsky**, will be **Cantor Armand Moyal**, who will chant a portion of the service in the Sephardic style. **Prof. Saul S. Friedman**, Professor of History at Youngstown University and an expert on Jewish refugees from Arab countries will speak from the pulpit.

PAID RESERVATIONS FOR KIDDUSH LUNCH by Feb. 23. Call: 781–3511. Adults, $3.75; children under 12, $1.75.

SHABBAT ZACHOR PROGRAM OF LECTURES

1. *Friday evening, Feb. 25, 8:30 p.m.* "Winning the Other War: The Battle for Israel's Image".
2. *Saturday morning, Feb. 26, 10:30 a.m.* (Pulpit lecture). "The Plight of Jews in Arab Lands".
3. *Saturday, Feb. 26, 12 Noon* (Kiddush Lunch). "Israel, Lebanon and the Palestinians".
4. *Sunday morning, Feb. 27, 10 a.m.* Co-sponsored by Beth Tzedec's Men's Club. "The Papacy as Onlooker: A Moral Profile".

SAT., FEB. 26, 6:30 P.M., **PURIM SERVICES.** Ma'ariv and Megillah reading.

SUN., FEB. 27, 10:30 A.M., **PURIM CARNIVAL** following Megillah Services which commence at 8:45 a.m. Admission $2.50 which includes lunch and 4 free games tickets. Costume parade, games, prizes. Everyone welcome.

SUN., FEB. 27, 4 P.M., **COLLEGE-AGE PURIM SEUDAH.** Those aged 18–25 are welcome for "food, drink and satire." Reservations required. Call 781–3511.

TUES., MARCH 1, 1:15 P.M., **FRIENDSHIP CLUB PLUS 50. "Fit for the 80's."** Guest: **Penelope Fremes**, nutrition counsellor. Everyone welcome for hamantash & peppermint tea. Non-members $1.

SUN., MARCH 6, 8:30 P.M. **Professor Emanuel Gutmann**, Professor of Political Science, Hebrew University of Jerusalem (currently visiting Professor at Carleton University in Ottawa) will present a lecture on **"Israel After The Commission Of Inquiry".**

TUES., MARCH 8, 1:15 P.M., **FRIENDSHIP CLUB PLUS 50. "Dead Sea Scrolls."** Guest speaker: **Dr. Aaron Nussbaum**, Principal of United Synagogue Day School. Everyone welcome. Coffee & cake. Non-members $1.

TUES., MARCH 8, 9:15 A.M., **BETH TZEDEC SISTERHOOD WORKSHOP.** Everything you always wanted to know about Seudah Shlishit, Havdallah, and Melave Malka. R.S.V.P.: 781–3511. Cost: $2.50. Coffee will be served and babysitting will be available.

Organizations and People

Serves entire community

Mendelow says JCC strong despite recession

By
TAMMY KAROL

TORONTO —
Despite the recession, membership at the Jewish Community Centre has remained stable since last year.

Membership at the centre's northern, Bloor, and North/East complexes is reported at 16,500 as of this month. And according to Martin Mendelow, who was elected president of the JCC last June, there is need for expansion.

"We've been monitoring our membership carefully and it hasn't shrunk over the past year," he said.

The centre, working on a $6,000,000 budget, is planning a fund raising campaign from within its membership.

Spearheaded by Mendelow, former chairman of the Social Planning Committee of Toronto Jewish Congress, the campaign is aimed at expanding the northern complex and enlarging such facilities as the women's health club.

The North/East branch is also exploring the possibility of acquiring additional property, Mendelow told The CJN.

Mendelow himself used to be chairman of the North/East project of TJC — a study project for outreach in the northeast community, which became part of the JCC family in July, 1979.

Mendelow wants the JCC to provide more services in the northeast section. As well, he hopes to establish outreach programs for Jews in Mississauga and the Beaches. (He says there are many mixed marriage groups relocating in the latter area).

In his view, the JCC should identify visibly in the community, so that it can be of assistance to estranged Jews threatened by assimilation.

"The JCC could be a plug for young people to be involved intellectually as well as emotionally with being Jewish," said Mendelow, who went to the Brunswick Ave. Talmud Torah as a youngster to play sports.

Mendelow believes the JCC is the only social agency which can implement programs for most of the community's needs rather than just focus on crisis intervention.

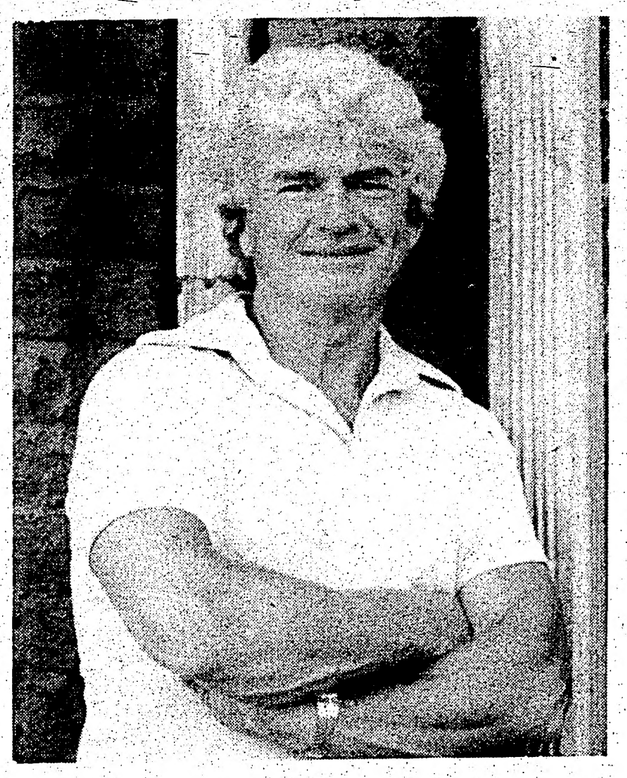
He says the Koffler Centre of the Arts and the Leah Posluns Theatre have helped broaden the scope of the JCC from a physical and recreational site to a community centre.

But he pointed out that there is a need for more group family programs, more seniors programs and more singles programs [such as the new Project Connect]. Integration of the disabled into JCC activities is also one of the top priorities, Mendelow said.

The JCC has received an accessibility grant from Wintario, which will pay most of the costs necessary to make its buildings accessible to the handicapped. Mendelow, a 57-year-old architect with the Toronto firm of Mendelow, Glazier and Ghatalia, has been retained to do the architectural work for this project, which is currently under way.

The project includes providing elevators at the Bloor JCC to serve the disabled and installation at the northern JCC of special ramps and washrooms.

Mendelow's other architectural credits include the Centre for Creative Living, the Steeles College Memorial Chapel, and designs for the Marks and Spencer department stores.



Martin Mendelow, JCC president

He was also involved in the archives committee of Toronto Jewish Congress and helped restore the Kiever Synagogue, where he is now a member.

Currently his most "exciting" project is helping design the new $15 million research tower for Mount Sinai Hospital, to be completed in 1985.

Mendelow, a graduate of the University of Toronto architectural school, is a member of the Canadian Association of Ben-Gurion University of the Negev, and the Toronto Hebrew Memorial Park — the umbrella group which developed Pardes Shalom Cemetery.

He likes to dabble in art, and had a watercolor display at the Koffler Gallery last August.

Mendelow holds an airline pilot's licence and flies at least three times a month in his spare time.

Bolivia praised

NEW YORK —
The Anti-Defamation League of B'nai B'rith has praised the government of Bolivia for its expulsion of Nazi war criminal Klaus Barbie and at the same time issued an appeal to potential witnesses who could testify about his wartime activities.

Abraham H. Foxman, ADL's associate national director, sent a telegram to President Hernan Siles Suzao applauding Bolivia's expulsion of Barbie, whose activities in Nazi-occupied France earned him the dubious title, "the butcher of Lyons."

"We commend you and your democratically-elected government for denying Barbie a haven in Bolivia, thus permitting his accusers to face him in the courts of France, where he committed his criminal acts," said Foxman's telegram.

The onetime Gestapo chief in the French city of Lyons, who had been living under an assumed name in Bolivia since the 1950s, had been sentenced to death in absentia by a postwar military tribunal. He now faces a new trial because France abolished capital punishment in the intervening years.

Foxman, in releasing the text of his message to the Bolivian president, urged witnesses to atrocities which can be tied to Barbie to immediately contact any of ADL's 28 regional offices.

The ADL official said that "we believe that depositions from those who suffered at the hands of Barbie and his SS troops will not only be useful as evidence against a criminal who has escaped punishment for 30 years. This testimony will help refute the lies of an international network of anti-semites which is trying to persuade the world that the Holocaust is a hoax."

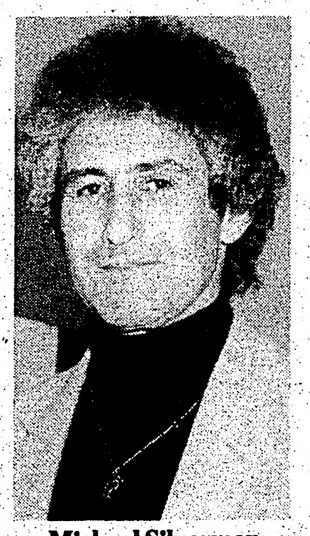
New directors at JCC

TORONTO —
As of March 1, Sheila Bellack and Michael Silverman will be holding new positions at the Jewish Community Centre.

Bellack, director of the North/East branch since its inception in 1977, will become director of the Koffler Centre of the Arts, encompassing the departments of dance, music, public affairs and continuing education, Leah Posluns Theatre School, and Visual Arts Studios and Koffler Gallery.

Silverman, director of camping services at the northern branch since 1973, will become director of North/East and will also be responsible for the JCC Valley Tennis and Swim Centre.

Sheila Bellack



Michael Silverman

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OR: **"Tears in Your Chicken Soup"**

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Israel: A Jewish State or a State Of Jews?
Lecture: Sunday, Feb. 27, 8 p.m.
Innis College, Town Hall, 2 Sussex Avenue
The Italian Risorgimento And Zionism: Similarities In Their Development
Seminar: Monday, Feb. 28, 3–5 p.m.
New College Boardroom, 20 Willcocks Street, Room 2053
Members of the staff, students and the public are cordially invited.

UIA's Brownstein launches Hamilton campaign

By
MOURA WOLPERT

HAMILTON — A warning that Jewish public statements and demonstrations against Israel and its government policy "play" directly and critically into Arab objectives and world anti-Israel politics," was delivered here by United Israel Appeal of Canada president Morton Brownstein, guest speaker at the recent opening of Hamilton's 1983 United Jewish Appeal campaign.

The past year, he said, "was a year of anti-Israel, anti-Jewish media bombardment and harassment, insidious remarks such as 'you can be a good Jew without supporting Israel . . . you can support Israel without assisting Menachem Begin . . . you shouldn't agree with Israel on everything she does' . . ."

But "there are avenues and organizations through which Jews can register their disagreements," Brownstein reminded the gathering at Beth Jacob Synagogue.

"Our enemies pounce on Jewish statements condemning Israel. But let me assure you," he continued, "that world condemnation of Israel and local attacks on Israel include the Diaspora Jewry, both you and me! The rumblings of anti-semitism today are of more concern to us than at any time since the 1930s. Only a strong Israel," he said, "can secure peace . . . and we must give our support to Israel totally in every way we know how!"

The campaign was officially launched by 1983 chairman David Steinberg with the announcement that "this year's campaign will be transformed into a grassroots drive. The broadening of the base of the campaign is a primary objective goal to be actively pursued in this and future campaigns," he declared.

The recession hit Hamilton extremely hard and as far as local needs are concerned, Steinberg told the audience, "we not only trimmed to the bone, we are into part of it."

A more realistic goal has been set for 1983, Steinberg announced and "we hope the slide in our economy has ended."

Making his first appearance in Hamilton, consul-general of Israel Gideon Saguy said that "Lebanon is the main political issue facing us today."

Israel is still in the midst of the struggle for survival but "I don't like it," he went on, "when somebody tells me about the right of Israel to exist.

"The right of Israel to exist lies in your hands and in ours and nobody else's. It is not being given to us on a silver platter!"

Not only Israel but the est, with its interest in Lebanon and in the Middle East at large, are facing a difficult situation today, he stated, and while Israel had hoped, during the days before the assassination of Lebanese president-elect Bashir Gemayel, that the situation would develop differently, Saguy declared that "Israel has to be adamant" about certain political situations such as the three listening posts in the south of Lebanon.

"We want them to be manned by a small force of our own soldiers . . . because we know only too well what infiltration of the PLO terrorists meant before the war in Lebanon."

Complimenting 1982 Women's Division co-chairmen Sharon Lax and Gwenn Sherman on "a campaign that topped all previous records," 1983 Women's Division vice-chairman Pearl Enkin noted that the division "has been growing from year to year."

The meeting was chaired by 1982 chairman Dr. Irwin Fuss, who declared the campaign was being launched "with proper honor and seriousness." Others at the head table included 1983 vice-chairman Leslie Lasky and Ontario Region chairman Samuel Taylor.

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Teens offer fund raising assistance

Hamilton debates future of community centre

By
MOURA WOLPERT

HAMILTON — A controversy that raged here several years ago, surfaced again during a recent panel discussion on the Future of the Hamilton Jewish Community.

Rabbi Israel Silverman of Beth Jacob congregation, first of the four panelists to speak, started the ball rolling by declaring "that it has been my view for a long time that I would like to see the time when the Jewish Community Centre in Hamilton would not have a future."

Although both Rabbi Silverman and the other panel members — JCC president Mel Gunn, U of T psychology professor Dr. Lester Krames and Hamilton Jewish Federation executive director Sam Soifer — raised a number of points, notably Jewish education, questions and comments from the floor dealt mostly with the "fragmentation" of the community and the problems of the JCC.

The 33-year-old JCC building on Delaware Street, considered by many to be not only outdated but inconveniently located, has been up for sale for several years, and whether another one should be built has long been a contentious issue here.

This time around the discussion, sponsored by the JCC-Cultural Arts Committee at Shalom Village, had none of the bitterness of the previous occasion, a series of Federation budget meetings. There was, however, considerable concern that, with its three strong congregations and no fewer than 36 organizations serving a total Jewish population of 3,700, the community is becoming increasingly fragmented.

But while all were eager to pinpoint problems, it took a 14-year-old grade 10 student to come up with some practical suggestions.

"Contrary to what Rabbi Silverman says," declared Natalie Vine, "we feel that the Jewish Community Centre should be improved for all ages, but especially for the younger people."

She was speaking on behalf of the students of her Beth Jacob Synagogue religious school class, who had discussed the topic prior to the meeting.

More Jewish programs and dances for the young would help Jewish teenagers meet one another and the JCC, they felt, is the best place for that. And if money is a problem, said Natalie, the students are prepared to help with fund raising projects.

"We're willing to start now," she concluded amid applause.

While Natalie, "with the optimism of youth, suggests that some of the existing organizations might cooperate," said moderator Dr. Nahum Spinner, another way of approaching the problem of fragmentation is that "perhaps an institution . . . designed to combat alienation and to attract every Jew in the community ought to exist."

Rabbi Silverman's contention that there are few unaffiliated Jews in Hamilton was disputed by speakers from the floor as well as Soifer, who pointed out that "many of our immigrants (from the Soivet Union) still find themselves most at home at the JCC. I think we underestimate the number of unaffiliated and new people. We are a community in transit, people leave, new ones come in and it takes a while to become affiliated."

As for the "good chunks of the community's money" Rabbi Silverman said it takes to maintain the JCC building, "where was the 'chochme,' " asked Soifer, "in having three (school) buildings in the community that three groups must struggle with in terms of mortgages and payments."

While Gunn recalled the important role the JCC once played in the life of this community, when "no matter what your religious affiliation, you met at the Centre," he nevertheless assured the audience that "we will not even attempt to build a new centre until we can show that it will be a viable building."

"What people are really saying," noted Silverman, "is that they want the kind of unity that used to exist. But we are talking about the future. Jewish life is no longer monolithic. It no longer has the kind of unifying forces it used to have and . . . you're not going to go back to what used to be once upon a time."

Youngsters at USDS Purim dress-up include, from left, Brandi Goldman, Sara Schwartz, Sean Majerovic, Jodi Fenwick and Jason Singer.

Kindergarten at USDS makes plans for Purim

TORONTO — Students at United Synagogue Day School's senior kindergarten are busy preparing for Purim celebrations.

For the past three weeks they have been making noisemakers, megillot and hand puppets, as well as baking hamantaschen.

The youngsters also dressed up in festive costumes to introduce the characters of Purim.

A special Purim celebration will be held for kindergarten students at USDS on Feb. 28 — known as Shushan Purim.

USDS is a Conservative Jewish day school in Toronto which goes up to grade 9 inclusive.

There are over 800 students in the Bathurst and Bayview branches.

The school has three kindergarten classes, two of which are at the Bayview branch. Some 30 youngsters attend each kindergarten class.

Nursery expands

TORONTO — They say good news doesn't get around . . . but that's not the case with Temple Sinai's nursery school. Gearing up to celebrate its 20th year of serving the community this September, the school will be expanding its classes in response to the continuing demand for nursery school facilities.

"I think it's great," enthuses nursery school head Judy Dicker. "It's nice to see that early childhood education is so popular in the Jewish world. It's great news."

The school started 20 years ago strictly as a morning facility. As demand within the community increased, the school increased its classes to include afternoon sessions.

"September marks the start of our 20th year and we'll have morning classes and three afternoon classes," says Dicker.

Over 100 children are now registered in the program, with more on the waiting list. Many, however, will be disappointed because, says Dicker, even with the addition of two morning classes in the fall, not everyone on the waiting list will be accommodated.

"We won't be able to accommodate everyone, I'm afraid, but this is as big as we will get with the space available," Dicker says.

Village by the Grange EVENTS

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Mon., Feb. 28 to Sat., March 5 - WIZ BRYANT, Guitar/Vocals
CHILDREN'S ENTERTAINMENT EVERY SUNDAY (1-3pm)
Sun., Feb. 27 - WES ZAHARUK, Magician
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LOCKSHEN PUDDING	ROAST CHICKEN	FARFEL & MUSHROOMS
POTATO PUDDING	ROAST BRISKET OF BEEF	LOCKSHEN PUDDING
CARROT TZIMMES	LOCKSHEN PUDDING	GREEN BEANS ALMONDINE
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Toronto office to be opened officially

Mizrahi Bank plans 60th anniversary events

By
TAMMY KAROL

TORONTO —
United Mizrahi Bank is celebrating its 60th anniversary this month with a world conference of its correspondent banks and a series of meetings of all its branches, and of boards of directors and boards of advisors of subsidiaries.

Among the planned activities will be the laying of a cornerstone for the bank's new office tower in Tel Aviv's financial district.

As well, many leading banks and high-ranking government officials from various countries have accepted UMB's invitation to attend a conference on multinational banking in the world economy. The conference will be held at Tel-Aviv University on June 14 and 15.

Aharon Meir

Locally, UMB will host a reception at the Royal York Hotel on March 14 to formally open its representative office here.

Samuel Messenberg, 32, a former captain in the Israeli armed forces with two degrees from Tel-Aviv Universities took over the post as manager of the Toronto representative office of UMB on Nov. 1.

He will be introduced March 14 on the occasion of the opening of the representative office and the 60th anniversary of the UMB.

Some 400 people from the local community, Israel and international banking circles have been invited to the Toronto reception. Expected guests include Aharon Meir, managing director and chief executive officer of the United Mizrahi Bank Group in Israel, Moshe Krausz, regional manager and president of the UMB Bank and Trust Company in New York, and David Olmer, head of the international department of UMB in Israel.

Messenberg, who has been with the bank for the past 10 years, said the representative office here will assist Canadian businessmen in export and import to Israel and in transactions with

Moshe Krausz

UMB representative offices worldwide.

He hopes the Toronto office will open within the year as a full service chartered bank, and says the company is toying with the idea of opening another representative office in Montreal.

For now, Messenberg who holds a BA in economics and a Master of Business Administration degree, is operating locally out of suite 2840 in the Royal Bank Plaza Building (416-967-0510), which acts as a liaison office between Canada and Israel.

The UMB's total consolidated assets surpass the $4 billion mark, making it Israel's fourth largest bank.

Total assets for UMB Bank and Trust Company as of Dec. 31, 1982 were $429 million, according to its 1982 annual report — 35% more than at its 1981 year end.

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Levin has happy memories of Windsor's good old days

By
FRANK RASKY

TORONTO —
Ah, those bittersweet memories of Windsor!

They came flooding back to Paul Levin when he read a recent story in The Canadian Jewish News about the opening of the I. L. Peretz House, a $3 million, 11-storey, 71-apartment old folks home attached to the Jewish Community Centre, in Windsor, Ont.

Windsor is Levin's hometown. Now 50, he says he left it 30 years ago to "make my fortune in the big city of Toronto."

Indeed, he accomplished that goal, as president of the Toronto-based Dasco Data Products Ltd., with 50 employees in branches across Canada from Vancouver to St. John's.

But though he has prospered here, his heart still belongs to the auto town, in the days when there were no more than 400 Jewish families there.

He got in touch with The CJN to correct what he considers two errors in our Windsor story.

Alleged error one claimed that the new Peretz House is located on the Ouellette Ave. site of the old I. L. Peretz School, a 40-year-old secular Yiddish institution which faced decreasing enrolment as students flocked to congregational Hebrew schools for religious education.

"Not true about its location!" Levin reprimanded us. "The original site of the I. L. Peretz School was on Erie St. East. How do I know? Because I was a very mischievous kid who was a student there!"

Alleged error two was the sentence which stated that the Sifrei Torah in the Aron Kodesh of the new building's chapel were originally from "T'Fereth Israel Synagogue on Hickory St. in Ford City."

Levin takes issue with that statement because he says it gives the impression that Ford City was a separate community officially bearing that name.

"Actually, 'Ford City' was the slang name given to East Windsor because of the huge Ford Motor plant located there," he says.

"How do I know this? I had my bar mitzvah in the T'Fereth Israel Synagogue. My grandfather, Abraham Adler, was one of the three founding members. I spent many a Shabbat there, often being the tenth to make up a minyan.

"It was our family that donated the crystal chandelier, now hanging in the Peretz House, to the synagogue, along with many other items. My father made the memorial plaque that was once on the wall."

Levin's memories of Windsor are not all bathed in sweet nostalgia. He recalls a certain amount of anti-semitism prevailed at Walkerville High School, which he attended with two other Jewish students.

"We called it WASP High," he says. "The principal was a great one for punishing us because we were different."

However, he cherishes happy memories of his Uncle Solly, who still operates the Adler Bakery in Windsor. And his mother, Goldye Levin, who'll celebrate her 80th birthday on April 12, visiting him in Toronto, continues to enjoy living in Windsor. She's one of the 60% of people in Windsor's Jewish community of 2,000 who are seniors

"In many ways it was a good town to spend your Jewish boyhood," says Lavin, who now attends B'nai Israel Beth David Beth Am Synagogue in Toronto. "I prefer to think of the more pleasant memories . . . Call them bittersweet."

Inquiry report subject of talk

TORONTO —
Emanuel Gutmann, professor of political science at the Hebrew University of Jerusalem and currently a visiting professor at Carleton University in Ottawa, will speak on Israel After the Commission of Inquiry, at Beth Tzedec Synagogue March 6 at 8.30 p.m.

The lecture is being co-sponsored by Beth Tzedec and the Canadian Friends of the Hebrew University.

Gutmann, who received his graduate education in the United States, holds an MA and a PhD from Columbia University. An expert in internal Israeli politics, he has lectured widely in Europe and North America.

He has been a visiting scholar at the London School of Economics, Manchester University and several Scandinavian and Euorpean universities.

Gutmann is presently a visiting professor at Carleton University in Ottawa.

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Grizzly stories of crimes have made Haines famous

By
HILARY HORLOCK

TORONTO —
The butler did it! Wrong, it was the gardener and the cook who collaborated. Wrong again, it was Max Haines and he does it single-handedly every Sunday in the Sun's Crime Flashback.

Haines, who is Jewish, began his trek to journalistic success quite by accident almost ten years ago. A part-owner in a textile business, he used to write about old murder cases for a hobby. It was, he admits, a strange sort of hobby, but crimes fascinated him, especially the ones that made good yarns in the telling.

Haines honed his writing skills as a reporter for the Gazette, a Dalhousie University campus newspaper. He was born and raised in Antigonish, Nova Scotia, his family being the only Jewish one in town.

Until the birth of the Toronto Sun, Haines had never done anything with his stories, leaving them to gather dust in a corner of the basement. It was his wife, Marilyn, who suggested he take them down to the Sun.

"Well, when I got there I saw Ed Monteith, who is now the editorial director. They bought it that day and they told me it was going to be used as 'filler.' I didn't know in those days what filler meant, but I soon found out," remembers Haines.

"Whenever I saw the article I was to send them another. That went on for six months, until they held a readership survey," he says.

The results were as much of a surprise to Haines as they were to the Sun. For some unknown reason, readers voted Haines' pieces one of the most popular items in the paper.

Not one to miss an opportunity, the owners of "the little paper that grew" asked Haines to submit his column on a regular basis as a full-fledged feature in the Sunday Sun.

After a while, it got to be too much, says Haines, and he had to make the choice between his textile business and his weekly column in the Sun. He chose the Sun, and the rest, as they say, is history. Crime Flashback has consistently rated among the most popular items in the paper for the last ten years and is now syndicated to 25 papers.

Haines is a fascinating character. One is naturally prompted to ask what could induce him to write each week on such a morbid subject.

"I never feel my stories are disgusting," says Haines defensively. "I don't dwell on the bullet going in and the blood coming out. There is nothing pretty or glamorous or cute about murder."

Max Haines describes all kinds of skulduggery each week in the Sunday Sun. [Sun photo]

And, says Haines, it's not just murders or rapes that are found in his column. Most of his stories he views as yarns rather than crimes.

"I'm not a reporter, I'm a story-teller. People who read my column want to know about the victim or the criminal — what their childhood was like, or their homelife. I make the people in the story real," says Haines in an effort to explain the success of his column. His success has led to numerous speaking engagements on television and radio talk shows, something Haines says he enjoys.

Information for the column comes from various sources. Trial transcripts often provide the basis for a story, which Haines follows up with interviews with witnesses, victims or criminals. Often, stories require travel, and Haines has been over most of the world tracking down leads.

Twentieth century advances have not been limited to technolgy and medicine alone, he notes. The fine art of murder has come a long way since little old ladies used to extract the arsenic from fly paper to kill their husbands or Lizzie Borden gave her father 40 whacks.

"In the old days, poison was super for knocking off someone you didn't like. It was so popular that they actually had guys whose occupation was poisoning, and you could hire them to kill the person of your choice," says Haines.

The advent of autopsies put an end to the popularity of poisoning-to-order, but Haines has two remnants from the "poison era" in his study in the form of blue glass poison bottles.

"There wasn't any electricity in those days, so when you got up in the middle of the night to get something for a headache, you had to be careful not to pick up a bottle of poison by mistake. To avoid such costly errors, the pharmacist would put the poison in bottles with ridges down the side, so the holder could tell by touch that he had poison, not aspirin, in his hand," explains Haines.

England, he says, has been especially good for producing famous crimes. "I'm not sure why, but it is."

They seem to feel a tremendous need to get rid of the body. They put them in the wall, under the floor, in the garden. Here, we just call up the police and confess everything," says Haines.

Haines' favourite crime story hails from England and recalls the earlier "poison era" days. Graham Young was nine years of age when he first began poisoning his family and school chums.

"Graham was great — he did it all. Using his own little chemistry set at home, he would mix up poisons of various strengths and carry them around his neck in little vials.

"When he was 12 he poisoned his mother to death. He was very attentive, going to her bed in the hospital when she died. Apparently, he never poisoned anyone he didn't like, only his friends," explains Haines, tongue in cheek.

As for famous Jews in the history of crime, Haines says they fall equally between the perpetrators and the victims. Mostly, he says, they are involved in white collar crimes such as fraud or embezzlement.

"In the old days of New York gangs, you find Jewish names fairly regularly. There have been famous victims like Leo Frank, who was convicted of murder and dragged out of prison to be lynched by a mob. It was later proved that he was innocent," said Haines.

The criminal whom Haines considers to be the most unjustly treated also happens to be Jewish. Isidor Zimmerman, who spent a lifetime in prison after being falsely convicted, is now suing the state of New York "for an awful lot of money," says Haines.

Zimmerman was sent to prison on the basis of an eyewitness account that said he sold the guns to a pair of robbers who later killed two detectives. Years later, as a result of the diligence of friends and family who believed Isidor was innocent, it was proven that Isidor did not provide the weapons.

Haines' study is plastered with illustrations of famous murder cases he has written about, but the images of famous murder scenes don't phase him as he sits at his Radio Shack word processor and pounds out his column, he says.

Haines has, over the years, tried to figure out why the column has remained so popular. The people at the Sun say that murder has always been a popular topic, and point to the success of Agatha Christie. Haines thinks it's more because he tries to make a good yarn out of a news item.

"I've injected a story-type of writing into a news item. I try to make my stories have a beginning, a middle, and an end. It's an easy read — a book in one page," suggests Haines as the secret for his success. "Also, I try to write with humour.

"I think it's funny when a guy sells the Eiffel Tower twice, as Count Lustig did. He found it was so easy the first time that he went back and did it all over again a year later," he chuckles.

Sure, comes the automatic reply, and I have a bridge for sale in Brooklyn. "Don't laugh," says Haines. "That's been done too."

Readers who enjoy his column can now hear Haines on the radio every Monday and Friday at 4.15 p.m. on CJCL (1430 AM).

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Upcoming show at Edwards Books & Arts

Toronto-born professor settles in Iowa as artist

By
FRANCES KRAFT

IOWA CITY, Iowa —

A cluster of country mailboxes marks the entrance to an unpaved road that leads to a weathered but stately wood-shingled building. Constructed some 70 years ago, the former horse barn now serves as home, studio and gallery for 43-year-old Toronto-born artist Alan Weinstein.

Inside, 8,000 square feet of living space are divided into three levels, each overlooking the one below. The areas of the house refelct Weinstein's life as artist, business person and family man.

A former professor of printmaking and art history, Weinstein gave up the academic life 1½ years ago to become a full-time artist in Iowa.

The second floor of his barn is half home, half studio and gallery. Natural light filters through the windows of the plank-floored studio area, which is heated by a wood stove. Working to a schedule, Weinstein can be found in his studio most weekdays from 8.15 a.m. until mid-afternoon.

"I consider myself basically a very intimate artist," he says. His work, he feels, should be "something you want to get your nose into." In other words, it's meant to be viewed at close range, rather than from the distance most gallery-goers consider standard.

Accordingly, Weinstein is delighted that his upcoming show will be held at Edwards Books & Art in Toronto (in April). He likes the small gallery space at the back of the bookstore because it is cozier and more intimate than most galleries. "It's small," he says, "and therefore the works look more like they do when you're working on them."

This will be his second show at Edwards — his "Drawings for the Book of Esther," a series of ink and pastel works, were displayed there in spring 1981.

Weinstein is primarily a printmaker, but the show at Edwards will feature ink drawings and acrylic paintings as well. These works will be drawn mainly from two series that he has been working on for the last several years, one entitled "Bearers of Burden" and the other called "The Monument Series," featuring the interrelationships among monuments, people and masks. Neither series is completed yet, and Alan has been devoting most of his working time to them.

Upstairs from the studio is a spacious loft where he and his wife Nina, a writer, run a small antique business. They sell unusual works of art, antique quilts, and curiosities such as turn-of-the-century hat molds. Some of the stock is of museum quality and there is nothing, says Weinstein, that he wouldn't want in his own home.

Running the business doesn't cut into creative time for the Weinsteins, as it is open only on Sunday afternoons or by appointment. Weinstein's face becomes animated as he discusses the business. It's obviously a labor of love and a natural outgrowth of the Weinstein's hobby of collecting antiques.

Although Weinstein has a relatively fixed working schedule, the fact that he works at home affords him a flexibility available to few. It pleases him that he and Nina are equally accessible to their four children, who range in age from a month to 13 years.

Weinstein is quick to point out that the decision to relocate to Iowa was based in part on family considerations.

Alan Weinstein

He and Nina wanted to give their children the benefits of a close-range, extended family, which they were able to do in Iowa City. Nina grew up here, and her family still lives in the city. The Weinstein barn is a mere 10-minute drive from downtown.

Iowa has been kind to Weinstein professionally, too. One local bank, for example, bought 10 of his major works — the series which served as the precursor to a 26-foot by 19-foot Weinstein-designed tapestry which hangs in the Saskatchewan Centre of the Arts. (This was his first large-scale public commission and one of the most challenging pieces he has ever attempted.)

Iowa City also offered a surprisingly sophisticated artistic environment for a town of 50,000. It boasts an impressive art museum and a respected fine arts program at the University of Iowa. It was here, in fact, that Weinstein pursued his own graduate studies over 20 years ago.

Nonetheless, he still identifies himself as a Canadian artist who works part of the year in Canada. A Canadian citizen with no plans to change that status, he packs up the family station wagon once a year and heads with Nina and ther kids to their farm in Teeswater, Ont., where they spend their summers — less than two hours from Toronto and Alan's extended family.

The Weinsteins lived in Teeswater from 1969 to 1979, and Alan divided his time between teaching and painting. He left the farm for a 2-year teaching stint at the University of Texas in San Antonio. He has also taught at the University of Saskatchewan in Regina, where he established its printmaking department in the mid-1960s, and lived in Europe for two years just after he was married.

It seems Weinstein has settled down, at least for the time being. Although he is now enjoying success in the U.S. as well as in Canada, he hasn't become complacent, and is filled with enthusiasm for projects he has in the works.

He plans to publish a limited edition portfolio of his "Book of Esther" prints within the year, and he looks forward to a major showing in December 1983 at the MacDonald - Stewart Art Centre in Guelph, which will be a 20-year overview of his work.

Alan Weinstein's show at Edwards Books & Art, 356 Queen St. W., toronto, will be held from April 21 to May 16. Prices for his works start at approximately $250.

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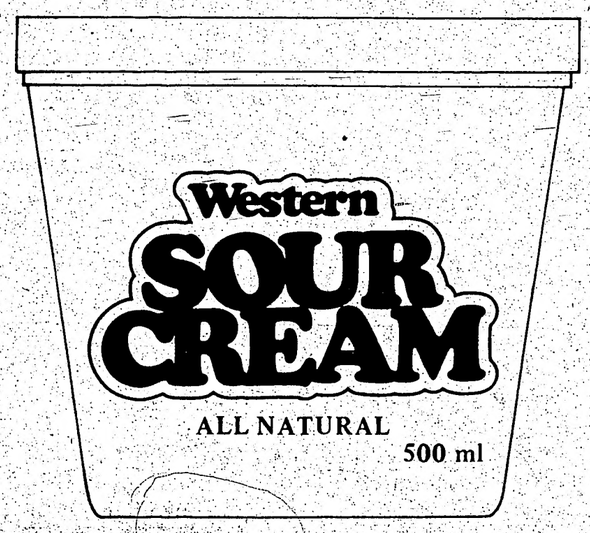

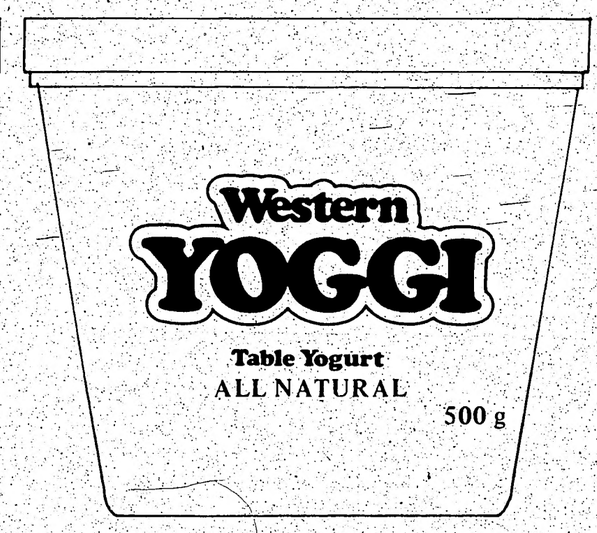

Arts

Are Jews smarter?

This popularly-written study explores prejudices

books

By
BERNARD BASKIN

The Things They Say Behind Your Back, by Wm. B. Helmreich. Doubleday of Canada, $19.95.

The story is told of a Jewish mother who went to the beach with her son, a physician. He swam too far away from shore and began struggling in the water. His mother, in an effort to attract attention to his plight, began running up and down the beach screaming at the top of her lungs, "Help! Somebody please help! My son the Toronto psychiatrist is drowning!"

What is objectionable about this bit of humor? The answer is that the Jewish mother is depicted as obsessed with the economic or social status of her children. This is a stereotype and helps to perpetuate a myth. The wildly popular Portnoy's Complaint by Philip Roth encouraged this description of the Jewish mother as overprotective, aggressive and guilt-inducing.

This may be true of some Jewish mothers, but not of all.

The Things They Say Behind Your Back is a popularly-written sociological study that explores prejudices, half-truths and stereotypes about Jews, Italians, Blacks, Japanese, Chinese, Irish, Poles, Wasps and Hispanics.

What is a stereotype? A picture in one's mind, a shortcut substitute to logical or analytical thinking, an exaggerated belief or overgeneralization, an uncritical judgment about a person or group.

In examining 75% common stereotypes the author discovered that "almost half have a strong factual basis." Bigots however, won't find much comfort because most of the stereotypes that have validity are positive and flattering, whereas those that are highly inaccurate tend to be negative.

Stereotypes are used by the prejudiced to explain or rationalize their biases. That is why they must be refuted.

The stereotypes considered about Jews include the following: the Jewish mother, international plotters, nationalists plotting to take over the world, shrewd businessmen, the chosen people, smarter, rich and ostentatious, control Wall Street and the banks, control the media, have big noses.

In discussing the question of whether Jews are smarter than their neighbors, the author asserts that Jews as a group tend to be more educated and intellectually oriented. He points out that close to one-third of American Nobel Prize winners have been Jews, yet they make up less than 3% of the population. "This would seem to be more than a chance occurrence."

As far as the genetic argument is concerned, the author is inclined to accept environmental influences rather than inherited traits. After all, the concentration of Jews in urban areas and their middle class status are two factors long associated with respect for learning and a desire to attain it. Moreover, as a beleaguered minority wherever they lived, Jews were forced to rely upon their wits when threatened or attacked.

In opposing the stereotype of Jewish control of Wall Street and banks, we learn that Jewish influence in banking today is negligible. "Several banks such as Bank Leumi and Republic National Bank of New York are under Jewish ownership, but the vast majority of banks are not only controlled by non-Jews, but do not, in fact, employ Jews in high positions. For example, in New York city, where two million Jews live, there are almost no Jews among the top executives of the city's seven largest banks. Elsewhere in the country the proportion is even smaller."

Do Jews have big noses? Some years ago an anthropologist examined over four thousand noses in New York city. To the disappointment of anti-semites, cartoonists, and the surprise of quite a few Jews, he found that only 14% of those surveyed had hooked noses. The rest had noses that were categorized as straight, snub, flat or broad.

Another authority concluded that while Jews today differ greatly in physical features, they do have a certain residue of Mediterranean traits. Whether there is a Jewish look or not depends on which Jew you are looking at.

This entertaining, helpful and sensitive book deserves a wide reading audience.

Five books for children focus on idealism, animals, snowflakes

By
SHELDON KIRSHNER

This latest batch of children's books has crossed the desk of our reviewer, Sheldon Kirshner. Here are a few reviews.

Miss Rumphius [Penguin, $4.60] is an uplifting story of a girl, Alice, whose dream is to make the world a little better than it is. Believe it or not, she succeeds. Children of six and seven will find Miss Rumphius good reading. The author, Barbara Cooney, has illustrated her book with bright, compelling drawings.

A mouse is a mouse, right? Wrong. **The Mousewife [Penguin, $4.60]** is about an ambitious mouse who is different from the rest of the pack. This leads her into all sorts of adventures. Rumer Godden's prose is clear as glass, and fit for readers of about seven or eight.

Everybody likes to feel cozy, and, in **The Cozy Book [Penguin, $4.60]**, Mary Ann Hoberman suggests ways you can achieve this state. Quite an imaginative book.

Dinosaur stories usually enchant the younger set, and this reviewer was no different when he was eight or nine. Helen Pierts' **Long Neck and Thunder Foot [Penguin, $4.60]** is a delightful tale about two dinosaurs — Long Neck and Thunder Foot — who mistakenly think they are natural enemies.

Isao Sasaki, a Japanese photographer, uses his well-practiced eye to capture the sensation of snow falling on a small rural railroad station. **Snow [Penguin, $4.60]** is a wordless book, one of the very few, and almost any child with an artistic imagination will appreciate it.

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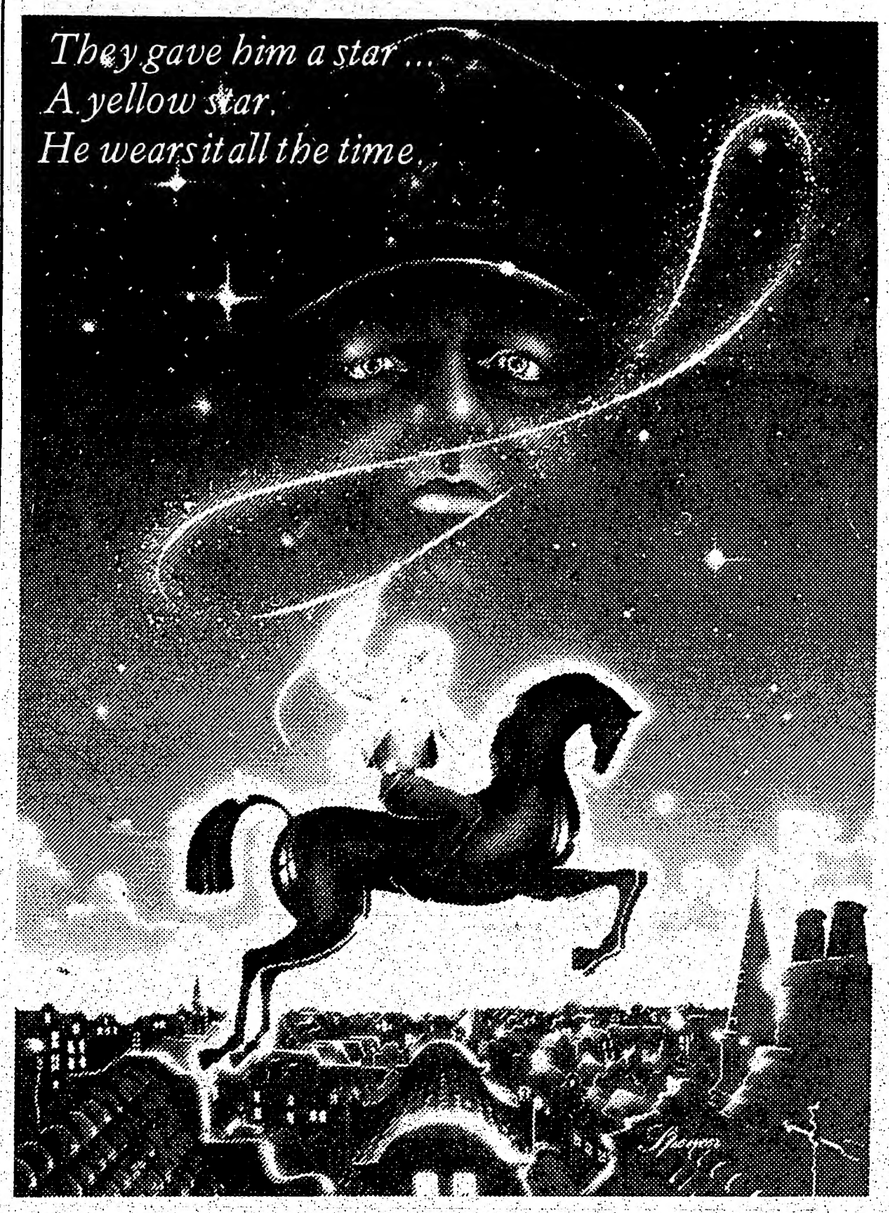

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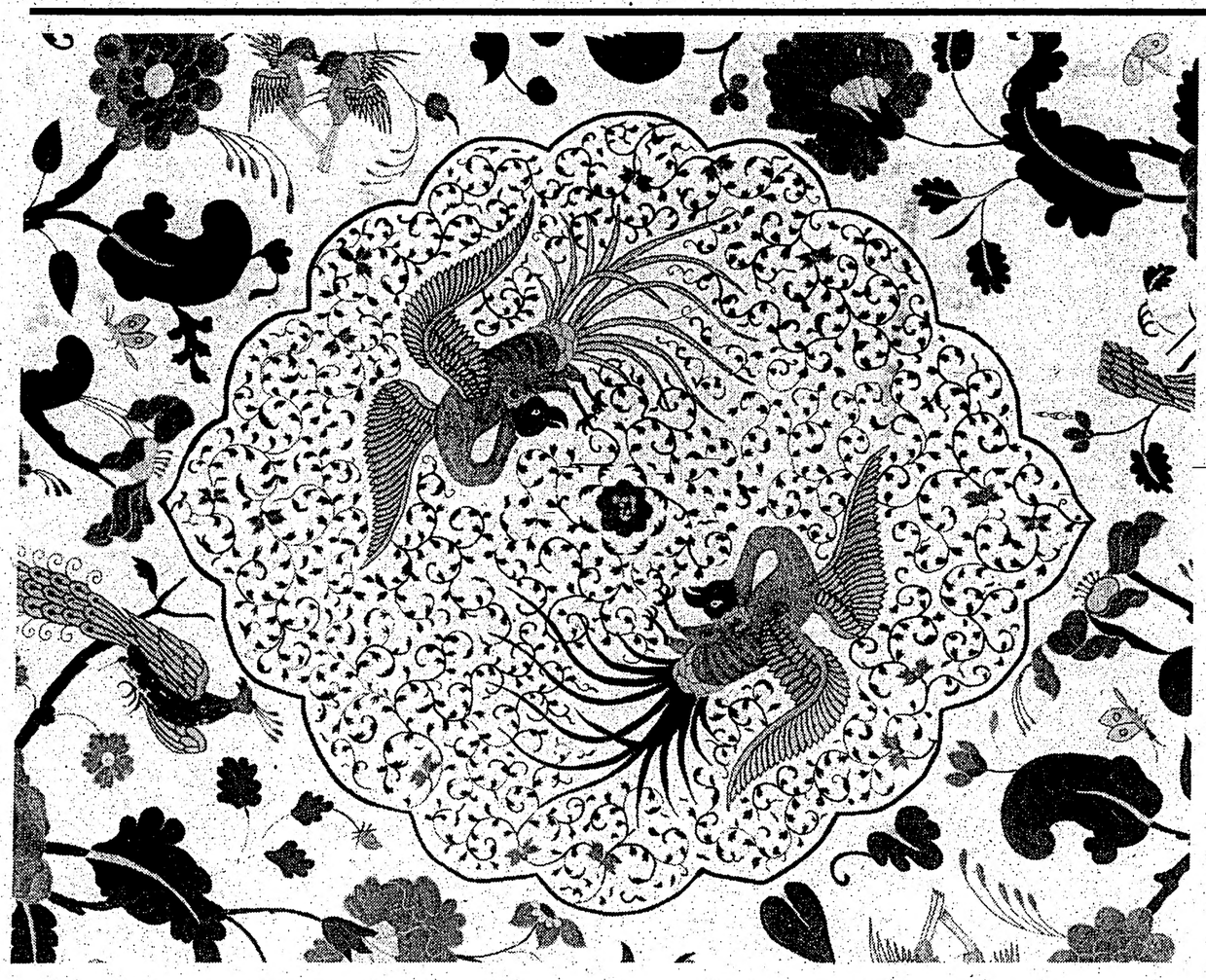

Indian coverlet, from the 17th century, is part of upcoming ROM exhibit.

First major traveling exhibit launched by ROM in September

TORONTO — The Royal Ontario Museum will launch the first major traveling exhibition in its 70-year history this September. Silk Roads/China Ships is based on the theme of the trade routes of the Far East and will be seen in six major North American cities over the next two years.

Sponsored by the American Express Foundation, the exhibition will feature over 300 items, most of them drawn from the museum's Chinese collections. Also included will be finds from the museum's recent excavations at a Peruvian castle dating to the second century A.D.

Funding for the exhibit comes mainly from a donation from American Express, although a museum trust fund established with the profits of the Chinese exhibition in 1974 will help to defray the costs. The American Express contribution is estimated at $150,000.

Planning for the exhibition began in 1980, just before the ROM closed its doors to the public for major renovations. The main theme of Silk Roads/China Ships is the East-West trade of goods, primarily luxury items, over a span of 1800 years.

Museum director James Cruise, said the exhibition will not only illustrate the scope and results of trade, but will "evoke the romance of the legendary trade routes."

"With its theme of age-old international commerce, I believe that Silk Roads/China Ships reflects the global nature of both the museum and the American Express Foundation," said Cruise.

Thematically divided into six sections, the exhibition begins with a Near Eastern bazaar, displaying such goods as rugs, silks, pots, jewellery and spices. The rest of the exhibit follows the theme of the overland trans-Asian highway known as the Silk Road and the sea route symbolized by the China ships.

Exhibition manager Charles Tomsik said the recent expansion of the ROM gave the museum both the space and the staff to mount the exhibition. He suggested that other large-scale traveling exhibitions might follow.

"So far we're untested," said Tomsik about the ROM's debut. "This will help us show both our collection and our organizational abilities."

Tickets for the show go on sale in May at the ROM, Ticketron and Teletron. Prices range from $6.50 for adults to $3.00 for children.

The exhibition will be on display in Toronto from Sept. 10, 1983 to Jan. 8, 1984. From here the show moves to New York, Cincinnati, Calgary, San Diego, Vancouver and Baltimore.

New Chinuch series describes the lives of eminent Torah sages

By DAVID BIRKAN

Giants of Jewry, by Aharon Surasky, volume II; Chinuch Publications, US$8.95

Giants of Jewry is the second in a series describing the lives of eminent Jewish sages in the past two centuries. Made available for the English-reading public are biographies and associated thoughts and ideas that were generally restricted to traditional literature in Yiddish and Hebrew.

These scholar-teachers helped develop Torah Judaism into the form that it is now practised by the most rigorous schools of modern Orthodoxy.

Among those discussed are:

• **Rav Nosson Tzvi Finkel**, Der Alter (the elder) of Slobodka, who helped pioneer the mussar movement in his east European yeshivot. This movement stressed a direct and intimate fear of God in its practitioners.

• **Rav Eliezer Gordon**, a leader of Lithuania's scholarly community in the late 19th century.

• **Rav Yosef Yozel Horowitz**, Der Alter of Novhardok, a brilliant and ascetic mussar leader.

• **Rav Moshe Mordechai Epstein**, a child prodigy in Talmud, who came to succeed Rav Nosson Tzvi Finkel in Slobodka, and also founded a yeshiva in Hebron.

• **Rav Eliyahu Meir Feivelson**, Rabbi of Kupishok, an educator, polemicist, and one of the founders of Agudath Israel. He also helped found a number of Orthodox newspapers.

• **Rav Naftoli Trop**, the head of the Radun yeshiva, one of Poland's largest Torah centres.

• **Rav Yosef Leib Bloch**, head of the Telz yeshiva, during its formative years.

• **Rav Yehuda Leib Chasman**, an imposing figure of a man, who followed an illustrious Talmudic career in eastern Europe with a period of rabbinic leadership in Eretz Israel.

Giants of Judaism is colorfully written, filled with anecdotes and incidents evoking a time of unparalleled scholarship and devotion, personal and historical turbulence, and purpose.

The book also provides an insight into the making of that vital complexity known as modern Judaism.

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Arts

Concert in his honor March 6

Weinzweig, "dean of Canadian composers," turns 70

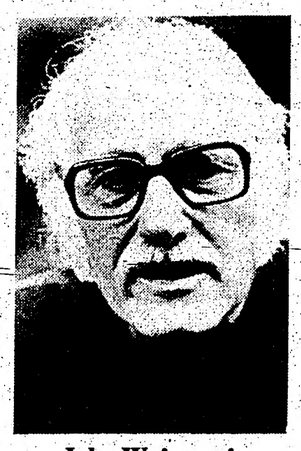
music

By
RICK KARDONNE

The "Dean of Canadian Composers," and also the first North American composer to incorporate Jewish themes into a modernist mainstream framework, John Weinzweig celebrates his 70th birthday March 11.

In recognition of the leading role he has played in Canadian music, New Music Concerts is presenting a major concert in his honor at Roy Thomson Hall on Sunday, March 6 at 8.30 p.m. and CBC is featuring special programs of Weinzweig's music throughout the month of March.

Born and raised in Toronto, John Weinzweig in 1937 accepted an invitation from leading American modernist composer Howard Hanson to enrol at Rochester's Eastman School of Music, where he discovered for himself the music of Alban Berg (who wrote the operas Lulu and Wozzeck) and the 12-tone method which was to be a lasting influence on its creative thinking.



John Weinzweig

Returning to Toronto in the fall of 1938, his then-controversial music often faced a hostile reception. Yet because of his dedication he drew around him a group of talented composers who were to follow his aesthetic direction, including Harry Freedman, Harry Somers and Samuel Dolin.

Appointed as a teacher of composition at the Royal Conservatory in 1939, he was invited by the CBC in 1941 to compose the first original background music for dramatic radio presentations and the following year he composed his first film score for the National Film Board. These jobs paved the way for acceptance of modernism in Canadian music.

In 1948 his Divertimento #1 for Flute and Strings won the highest award in the chamber music category (silver medal) at the London Olympiad. He has been a recipient of the Canada Council Senior Arts Award (1968), honorary University of Ottawa doctorate (1969), and was named to the Order of Canada in 1974. He has also held numerous executive administrative posts in Canadian music organizations. A foremost innovator in the art of orchestration, John Weinzweig has consistently incorporated contemporary idioms into the sum total of classical knowledge. This unique skill is especially apparent in his solo Divertimentos and Concertos. The Bassoon Divertimento eschews tradition in favor of a swing personality. And the Harp Concerto, the first modern major harp work, similarly creates broad new horizons with that instrument.

Throughout the years, John Weinzweig has proudly emphasized his Jewish heritage by being the first North American composer who, taking the cue from Schoenberg, has composed Jewish themes within the innovative modernist spirit of the mid-century.

One year after the creation of the State of Israel, Weinzweig composed and recorded his cello sonata Israel. Two CJC-commissioned works followed: Dance of Masada, based on a Hebrew text, for baritone and piano (recorded on Victor) and Am Israel Chai for mixed choir which was preformed at the 1964 Zimriyah Choirs Festival in Israel by a choir consisting of Quebec ethnic groups sent to Israel by the Quebec provincial government.

His Holocaust memorial orchestral work Dummiyah (Silence), an extended slow movement which explores the contrasts of sound and silence, was recorded in Bonn for Radio Canada International in 1977.

A kindly, encouraging teacher who enjoys fond respect throughout Canada's music community, John Weinzweig will on March 6 present the jazz composition of student Kristi Allik, entitled L.A., as well as his Trialogue (for flute, soprano and piano), 18 Pieces for Guitar and his Divertimento #6 for Saxophone and String Orchestra (featuring soloist Larry Sereda of the Stan Hiltz orchestra).

The Octet by Weinzweig's chief inspiration, Igor Stravinsky, will also be performed.

This concert will be broadcast on CBC-FM on March 27 at 3 p.m.

CBC-FM will also broadcast last October's Toronto Symphony premiere of Weinzweig's Divertimento #9 for Orchestra on March 13 during the Two New Hours program (8.05-10 p.m.). Conductor is Victor Feldbrill to whom the piece is dedicated. This broadcast will be repeated March 20 on Symphony Hall, CBC-AM, 7.05-9 p.m. (8.05 AST, 8.35 NST).

Jack Blum at 26

Audience rivetted by director's power

By
BEN ROSE

TORONTO —

Though only 26, Jack Blum directed a powerful and complex drama with mature deftness at Harbourfront recently. Getting Out, about a woman released on parole after serving eight years for the second degree murder of a taxi driver, is a first play by U.S. playwright Marsha Norman. The play held the rivetted attention of the sold-out audiences who saw the Equity Showcase Theatre production. It's a pity the 4-night run was so short.

Jack Blum is the son of the late Sid Blum, who was at one time director of the Montreal Jewish Labor Committee and later of the Social Planning Council in Hamilton. His mother, Mary Blum Devore, is now living in Jerusalem, where a sister, Helen, and a younger brother, Reuven, also live. Another brother, Leonard, was the co-author of Meatballs, the hit Canadian movie.

Jack Blum

Blum has just been appointed assistant artistic director of La Jolla Playhouse summer season and is committed to that project for two years, though he will be back in Toronto during the winter season. The Playhouse is in the prestigious suburb of San Diego, Calif., and is an outgrowth of efforts by Gregory Peck and Mel Ferrer to found a theatre there.

He will assist in the creation of three shows between May and September under the direction of Des McAnuff, a transplanted Canadian. In its second season in 1984, the Playhouse will concentrate on new American drama. This year, classic plays of the European and American repertory are being considered.

Born in Toronto, Blum grew up in Hamilton, attending Hamilton Hebrew Academy Day School and Westdale Collegiate. From high school he went directly to the National Theatre School, 1974-77, studying acting, but taking on extra-curricular directing assignments. From there he plunged into professional work in Toronto as a director, actor and writer.

His acting credits include playing Spaz, the nerd in Meatballs with tape on his glasses, who was always dropping food. Other credits include Happy Birthday to Me and Comics, not yet released. He played the central character, Stanley Rosen, in one of the three episodes of "Growing Up Jewish in Sault Ste. Marie," the CBC-TV version of Morley Torgov's novel.

On the writing side, which continues to attract him most of all, he is collaborating with Paul Shapiro on an upcoming TV special entitled RW, about a kid who is rushed along too quickly in the school system.

His directing credits include a stint as resident assistant director at Taragon Theatre, but he also directed at Theatre Passe Muraille and Factory Theatre Lab. His production of Erika Ritter's Automatic Pilot broke box office records at Theatre London last year.

Bernice Schwartz at Gallery Pascal

TORONTO —

Gallery Pascal is hosting a showing of Bernice Schwartz's latest works until March 9.

Schwartz etching

Formerly of South Africa, Schwartz studied art at the Michaelis School of Art in Capetown and Academie dei bel Arte in Rome. She has had numerous exhibitions, mostly paintings and sculptures, and some of her works now hang in the Queen Mother's home.

Since settling in Canada, Schwartz has concentrated on etching and lithography. The show at Gallery Pascal is her first in Canada.

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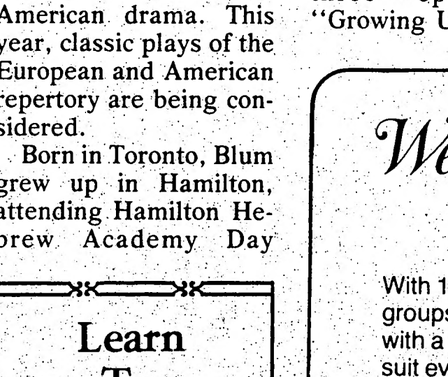

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Arts

Mort Sahl quips on Diaspora, American society

By
RICK KARDONNE

TORONTO —
Holding up a copy of the Feb. 12 Globe & Mail before his Heritage Theatre audience near the beginning of his act, Montreal-born political satirist-comedian Mort Sahl said: "This paper wants the Israeli government to resign because Arabs killed Arabs. The Israelis themselves didn't massacre but they're supposed to resign....

"Now the U.S. had a proud record in Vietnam. But they didn't resign."

Sahl, performing in Toronto, expounded on the absurdity of the world's double standard in regards to Israel vis-a-vis the Beirut massacre of Palestinian Arabs by Phalangist Arabs last September. Said he: "The American CIA under Bill Colby systematically massacred the Vietnamese. But only one man, Lieut. Bill Calley, was ever accused of massacre. He was courtmartialed, but President Nixon intervened to put Calley under house arrest in a Holiday Inn. Then Nixon was deposed.

"Calley was courtmartialed again, but the Supreme Court termed his house arrest 'cruel and unusual punishment!' Today Calley is a free man."

There were many cheers in the Heritage Theatre audience for North America's most skilful political satirist who first achieved fame during the Kennedy era ... and still regards John F. Kennedy as one of America's most able presidents.

The cheers from this near-capacity audience comprising a large contingent from Toronto's Jewish community and other ethnic backgrounds were highly significant because Sahl, by placing contemporary world Jewry and Israel where it belongs in the international context, i.e. anti-establishment, is effectively countering the Soviet-influenced anti-semitic line which has recently permeated much of the international left.

Mort Sahl is proudly Jewish, pro-Begin, and anti-Reagan.

"Reagan hates Israel," claims Mort Sahl, not only because, in a positive way, "the Israelis are tremendously unyielding people," but also because Reagan has long been associated with the most right-wing anti-semitic elements of American society. For example, Reagan was present at the recent Baptist convention where Rev. Bayley Smith said that "God doesn't listen to the prayers of Jews."

A friend of Menachem Begin, Mort Sahl was invited to a White House state dinner for the Israeli Prime Minister, because, as he says, he belonged to the "heritage of the invitee."

He approvingly described Begin as being "like your uncle Irving — tough." During this dinner, according to Sahl, Begin charged the Americans with training Arabs in military skills, "from sunup to sundown — with only a half-hour for lunch. Why only a half-hour? Because if they gave them an hour-lunch break, they'd have to re-train them!

"In the eyes of the world, the only thing that's worse than a Jew who won't fight is a Jew who will," states Sahl, who mocks Cuba which at the UN attacks Israel as being militaristic. Yet, "both Schmidt of West Germany and Giscord of France consistently attacked Begin. Both of them are now out of office. Begin is still there!"

Roughly half of the humor in Mort Sahl's late-night show was of Jewish content, mostly concerning Israel in a positive sense (he described Ariel Sharon as "fantastic") but with also some lighter Diaspora quips ("Ali McGraw is a typical Jewish girl" and "when Jerry Lewis called Laurence Olivier he was conducting the High Holiday services in Monticello, NY.")

The rest was highly clever commentary on many current topics — from an unintentional gaffe by Jimmy Carter ["I don't care if I appoint an in-house lawyer or an out-house lawyer"] to a sagacious observation that any politician who receives the endorsement of liberal Hollywood celebrities has been given the kiss of death, "for liberals don't believe in winners."

Live dinner theatre launched in Mississauga

By
HILARY HORLOCK

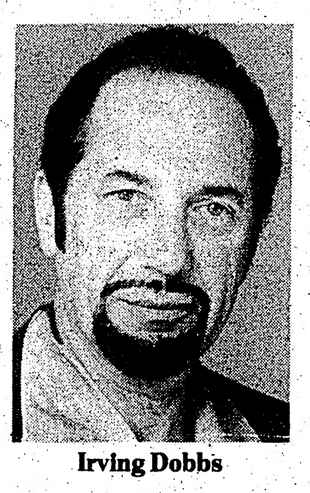
TORONTO —
Dinner theatre, long popular in downtown Toronto, has come to the suburbs. Gemini Dinner Theatre Productions recently presented its first play, Norman, Is That You? at the Cara Inn in Mississauga.

"We felt it was time for live dinner theatre in the suburbs," said president Margaret Gillon. "It's been popular for years downtown and people from outside Metro have been forced to trek downtown to enjoy it, adding the cost of gas and parking to their expenses."

Enter Gemini, with its home base at the Cara Inn on Airport Rd. Parking is free, and the 4-course meal, plus show, are offered for under $20. Tickets for the show only are $8.

A feature of Gemini Productions' dinner theatre concept is a Sunday brunch show package for $14.95.

"We're quite excited about this and have had a lot of positive response. Patrons like the idea of a Sunday afternoon show combined with brunch, especially in winter when there is little to do on those long afternoons," says Gillon.



Irving Dobbs

The first show has been well received, and Cara Inn has signed on for another two productions. Good Evening, a series of skits by British humorists Peter Cook and Dudley Moore which proved popular at the Royal Alexandra several years ago, opens March 12 and runs for six months. Relatively Speaking, a 3-act comedy based on mistaken identity, will begin in early June.

Gillon says she thinks Good Evening will appeal to many in the Jewish community.

"We had a Jewish group attend our opening night of Norman, is That You? and they enjoyed it very much. One of the ladies in our company is Jewish and it was her sister who organized the visit. They all came up afterwards and said how much they enjoyed the show. Good Evening is based on much the same type of humor," explains Gillon.

Two of the cast members in Norman, Is That You? are Jewish. Irving Dobbs plays the lead role and Evelyn Gelfond plays his wife.

Norman, Is That You? continues until March 6 and Good Evening opens on March 12. Reservations can be made by calling (416) 678-1400.

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Travel

Colonial homes...glass skyscrapers

Bogota has contrasting sites

By
JAMES MONTAGNES

BOGOTA, Colombia — This off-the-beaten-track capital city of Colombia is filled with historic sites. In the centre of the metropolis of almost five million people you can walk narrow colonial streets among colonial homes, while nearby are modern glass highrise office and hotel buildings.

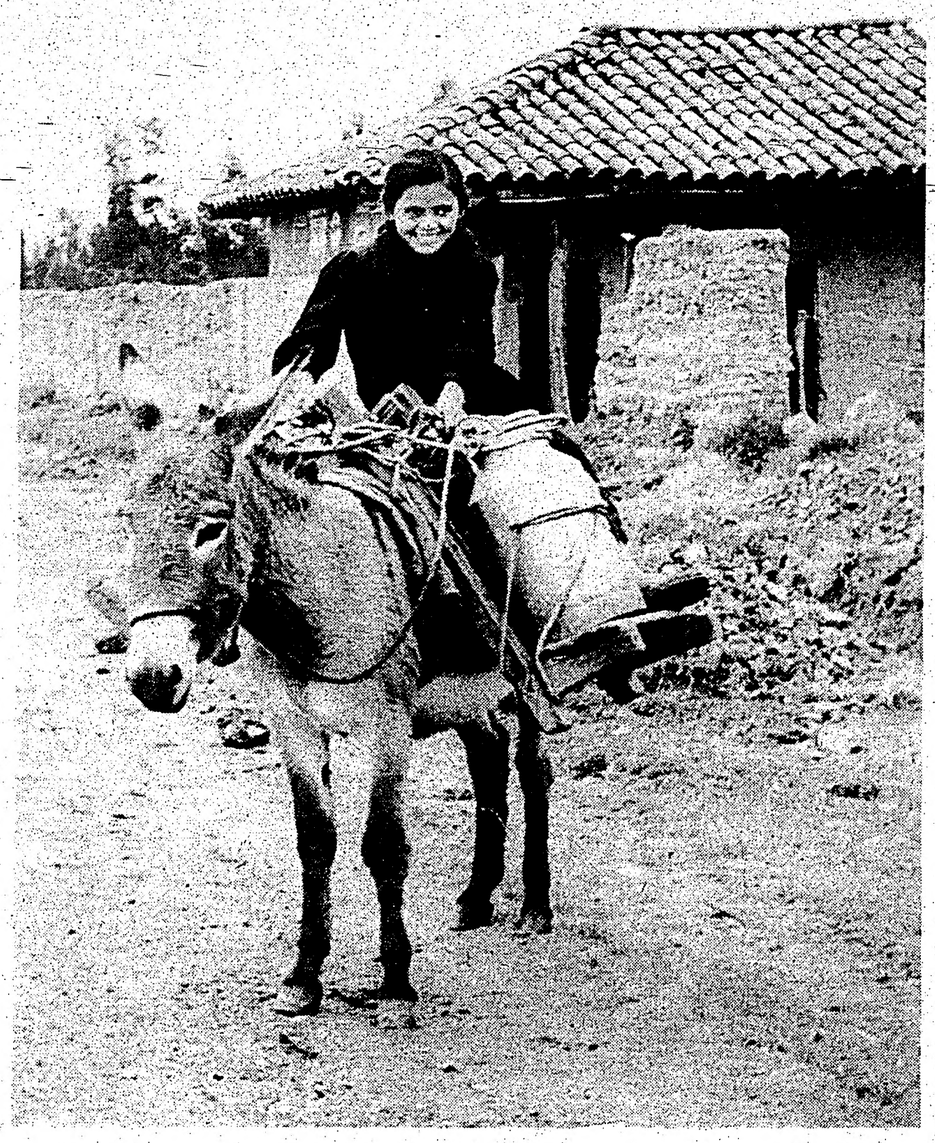
As an example, the modern highrise Hotel Tequendama, where this travel reporter stayed, is just across the street from the 17th century San Diego Church, one of the oldest in the city. Alongside the hotel is a superhighway to the jet airport.

Although Bogota was founded by the Spaniards in 1538, it was one of the most inaccessible South American cities till the coming of the airplane. Located 8,500 feet (2,615 metres) above sea level in the rugged interior of the country, it used to take weeks of tortuous mountain travel to reach the city. Today the capital is within a few hours flying time from all parts of the republic and is on the route of the world's major airlines.

Driving along Bogota's main wide avenues we passed many parks, highrise office buildings and banks, modern stores and theatres, and only by reading signs did we know we were in other than a typical North American city. Definitely different were the surrounding hills and the numerous old churches.

One of the city's attractions is the Museum of Gold in the Banco de la Republica, a museum filled with ancient Indian gold objects and coins. It was gold and the hope of finding El Dorado gold sources that first brought the Spaniards, but they never found the source of the legendary gold of the Inca Indians.

Be sure to visit the Quinta de Bolivar, the one-time home and estate on a mountain slope which was given to liberator Simon Bolivar by Colombia's people after he successfully led a revolution early in the last century to throw out the Spaniards. The home is now a national museum.



Young girl delivers milk outside Bogota.

Nearby is Montserrate, a 10,475-foot [3,223-metre] peak accessible by cable car or funicular railway, providing a breathtaking view of the city. Worth a visit for a background of Colombia's turbulent history is the National Museum, housed in a 19th century fortress and one-time prison. Here you can see huge statues carved by pre-historic Indians, other Indian artifacts and mementos of early Spanish rule.

Some 13 miles (21 kilometres) outside Bogota is Tequendama Falls, set among high hills. It was once an Indian shrine. You can enjoy the view at one of a number of small inns while sipping the country's famous coffee.

We drove northward out of the city along the Pan-American Highway with a guide to visit the salt mine at Zipaquira. The road led along a plateau with mountains on both sides. Good farmland stretched away from the road in both directions towards the mountains.

Alongside the winding Bogota River could be seen Indian women washing clothes while their husbands sat patiently waiting some distance away. Natives wearing colored ponchos and driving their laden donkeys trudged along the road. Colorful small villages were passed as we left the main highway to travel upwards into the hills.

For hundreds of years before the coming of the Spaniards the Chibcha Indians mined a mountain of black salt, and as a result were overlords of much of the region. Today the salt mine is owned by the government and the Indians have transformed the vast interior from which they mined the salt into a cathedral where regular church services are held.

We drove up to the mine entrance which was surrounded by flower gardens, and drove for almost a mile into the mine tunnel. The car's headlights outlined the wooden supports of the tunnel, and every so often we would see a dark shape squeeze in between the supports to let our car pass. Finally we reached a vast vaulted cave.

Everywhere the black walls stretched upwards, lit only faintly by a few fluorescent lights. A metal grill stretching across one of the caverns leading from the main hall led into the cathedral. We toured the salt mine, tasted the salt everywhere, saw how water dripping from small streams in the salt mountain made the salt white in color. When we came out of the mine by another exit we could see far below salt being brought by truck to the mine's refinery.

Bogota is filled with good dining spots where Colombians eat late of not only local food but also continental and a variety of Oriental foods. Fresh fish is flown in daily from the country's seacoast on the Pacific Ocean and the Caribbean Sea.

Bogota has several synagogues — Asociacion Israelita Montefiore, Carrera 20, and Centro Israelita, Calle 23, as well as two community centres and an Israeli Embassy.

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Winnipeggers love it

Palm Springs is leading U.S. winter fun spot

[First of a series]

PALM SPRINGS, Calif. —

Just as Florida is the winter home away from home for Eastern Canadians, Palm Springs, in the desert 105 miles east of Los Angeles, is the winter haven for Western Canadians — and especially Winnipeggers.

Mind you, Palm Springs seems to be catching on with Torontonians, too, because on a recent visit here we bumped into at least a dozen Jewish sun-seekers from Toronto and noticed a number of cars with an Ontario license plate.

But overwhelmingly, this attractive little city (population 34,000 which during winter weekends sometimes swells to 90,000) is the preserve of the Westerners. Perhaps that's because there are direct CP Air flights from Vancouver, Calgary and Edmonton, whereas flying from Toronto is a chore — you have to change planes in Chicago or Dallas (or in Detroit **and** Phoenix) to get there. Air Canada takes you to Los Angeles where you can catch a limousine to Palm Springs.

Why Wardair and the Toronto travel packagers haven't yet discovered Palm Springs for direct flights is something of a mystery.

The Palm Springs Convention and Visitors Bureau claims the city is America's most popular winter resort because of its warm, sunny, clear, dry days most of the year. In February, the daily average high is 72F and the low is 43; in March, 79 and 46; in April 87 and 52. From May to October, the high ranges up to 106 but by November it's back to a livable 78. Humidity throughout the year ranges from 19 to 44.

Yes, there's rain in Palm Springs — a total of about 15 to 20 days a year, and mainly in December and January. Those severe storms that hit Los Angeles and the entire California coast recently brought only moderate rainfall to Palm Springs.

This little jewel of a city is for those seeking a truly relaxed vacation. There's little hustle and bustle — no glittering high rise buildings (the tallest is five storeys high); neon, flashing and rotating signs are forbidden, and in lieu of street lights, 1,000 palm trees along the main drag, Palm Canyon Drive, are illuminated by lights mounted on the trees, providing a pleasing glow.

The shopping area in Palm Springs reminds one of Toronto's Yorkville, with its boutiques and specialty shops — but including also branches of the Los Angeles department stores, Bullock's and Magnin's.

If you're a golfer — wow! There are 40 courses in a 20-mile radius, of which 13 are public. Most private clubs extend reciprocal privileges.

And to keep you cool — there are 7,000 swimming pools within the city limits, which works out to one pool for every five permanent residents.

Tennis? Yes — more than 350 courts, many of which are night lighted.

As most people know, Palm Springs was created specifically for Hollywood's elite and so you have streets named after Frank Sinatra, Bob Hope, Bette Davis, Rock Hudson, John Wayne, William Powell, Spencer Tracy, Ralph Bellamy and other movie luminaries.

Bob Hope's home, on a private road high on a hill, looks like a superdome from below. We're told it includes an indoor-outdoor pool "and a dining room large enough to accommodate 300 persons for a quiet, intimate dinner."

There's an active Jewish community in Palm Springs, with four synagogues and a community centre. Los Angeles organizations often use Palm Springs for their fund raising events. — **M.L.**

Double-decker buses add charm to delights of Palm Springs.

Williamsburg to salute traveling Canadians

TORONTO —

The sixth annual Canada Time will be held in Williamsburg, Va., March 19-31 as a welcoming salute to traveling Canadians.

The celebration will feature special programs, discounts at participating hotels and restaurants, militia salutes, concerts and other activities. Canadian flags will be displayed and visiting Canadians will register for a complimentary holiday package for Canada Time 1984.

Opening ceremonies will include the colorful and spirited Burlington, Ontario Teen Tour Band on March 19, 1983. Following the initial ceremonies will be activities that will be sure to catch almost everyone's fancy.

To entice Canadian visitors, the city of Williamsburg will hold a draw which could entitle a lucky entrant to a holiday for two, redeemable during Canada Time 1984. Tickets will be available at the Colonial Williamsburg Information Centre.

The 3-day, 2-night prize features two nights' lodging at The Motor House, two breakfasts, two dinners, and an admission ticket to Williamsburg's historic area attractions good for the full length of stay. The draw for this prize will take place immediately after the conclusion of Canada Time 1983.

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Travel

Nazi's 9,000-pound Mercedes on display...

War museum attracts steady stream of visitors

By SHELDON KIRSHNER
OTTAWA —

War is hell but, alas, it has a long and inglorious history.

Walk into the Canadian War Museum [330 Sussex Drive], guarded by a vintage Sherman tank, and you will see the artifacts of warfare as they have evolved over the centuries.

Housed in a stodgy building where Canada's public archives were once stored, the Canadian War Museum is a popular attraction, having lured some 400,000 visitors last year.

Its display is not as chilling or as comprehensive as London's Imperial War Museum, but someone who wouldn't mind examining a Persian war axe, circa 800 B.C., an 18th century British musket, a replica of a World War I trench, or Hermann Goering's armor-plated Mercedes Benz will come away from this place far better informed than when he entered.

The museum traces Canadian and pre-Confederation Canadian involvement in wars, but the best exhibits are from countries in Europe which have had far more experience than Canada in the ways of war.

In the 17th century, when Canada was nothing but a vast wilderness crying out for settlers, Britain and France engaged in a series of so-called Indian wars in this part of the world. This rivalry, which extended into the 1700s, is explained through words and displays of flintlock pistols, breastplates, powder horns, fading letters, furniture belonging to James Wolfe and a coach which was the property of Lord Dorchester, the first governor-general of British North America.

World War II Sherman tank guards war museum.

There are uniforms galore here, colorful and flamboyant ones, reminding a visitor that camouflage would be introduced only much later.

The gun deck of a British war ship which took part in the 1812 war is rendered more realistic by tape-recorded sounds evoking creaking wood and crashing waves.

From the Boer War, in South Africa, is a beige field gun which must have wreaked great havoc. There is a blown-up photograph of Canadians who volunteered to fight in this minor colonial skirmish.

The uniform of William Otter, the first officer to reach the rank of general in the Canadian army, is in a glass cage. A chart nearby tells us that Canada's permanent fighting force grew to 3,000 by 1914. The navy had been established four years earlier.

World War I presents a picture of horror — from the musty ersatz trench in which countless soldiers must have died, to the body armor German sentries and machine gunners were required to wear while on duty.

And there are stick grenades, or potato mashers, German Mausers, British Lee-Enfields, grotesque gas masks (poison gas was used at the second battle of Ypres on April 24, 1915), clubs, wire cutters and an assortment of heavy guns.

The German 77mm gun is of particular interest. The crew, fearing capture, deliberately destroyed the gun by exploding a reversed shell in the muzzle. To their probable surprise, they were all killed. The jagged edges tell the sad story.

One of the most curious devices to emerge from that conflict is a mobile observation post, which enabled a soldier pushing it to watch enemy action. It resembles a giant ant or bug, and one imagines it couldn't have been too effective in protecting its hapless occupant.

The air war gets fair play. The Sopwith Camel, which could attain a speed of 115 mph, was one of the outstanding British fighters. It is mounted in the middle of one of the floors. Billy Bishop's medals, which he earned in combat, are there, too.

World War II produced an array of weaponry, and much of it is displayed.

The British Spitfire, which tipped the scales in the Battle of Britain, is there, as is the German Messerschmitt ME-163, which was pressed into action only in 1945. Capable of doing 660 mph, the Messerschmitt could have played a decisive role in the war had it gone into service just a few years before.

The amphibious patrol jeep manufactured for the Germans by Volkswagen from 1942 onward was used extensively on the Eastern front, but the miniature tank they deployed, a demolition vehicle, really, proved to be ineffective.

This equipment is hardly of passing interest, but the exhibit which would rate as perhaps the most fascinating is Hermann Goering's 9,000-pound, 250 horsepower Mercedes convertible, which fell into U.S. hands in 1945. The museum acquired it in 1970.

Goering, who led the Luftwaffe, used this stately car for field inspections and state occasions. Equipped with armor and 1-inch thick glass, this black beauty of a machine has no less than 18 coats of paint! The windshield is shattered slightly, having been damaged by one or several bullets.

By any definition, this Mercedes is quite a driving machine. A car fancier would give much to be its proud owner.

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Cultural, historic, ethnic and sporting celebrations

Festivals abound for vacationers across Canada

By
JAMES MONTAGNES

OTTAWA —

If you are planning a holiday somewhere in Canada, you are likely to find some special celebration or festival as a bonus to your holiday. Cultural, historic, sporting and ethnic festivals abound in every province and territory.

Here in brief are some of the festivals:

In Ontario there is the largest selection. The third week of May sees Ottawa's Festival of Spring under way, with parades of flower-decorated floats on the Rideau Canal, spring flower displays on Parliament Hill and along the Rideau Canal driveways and parks.

From July 1 to Labor Day there is the daily Changing of the Guard ceremony each morning at 10 o'clock — the bearskin-hatted scarlet uniformed Governor-General's Foot Guards in precision drill to martial music before marching off to change the guard at Rideau Hall, residence of the Governor-General.

In June the Stratford Shakespearean Festival starts at Stratford, Ont., with plays by The Bard and others as well as concerts and art displays. The Shaw Festival at Niagara-on-the-Lake also starts in June to run most of the summer with plays by Shaw and others, in one of Canada's oldest cities.

Westbound from Ontario, **in Manitoba**, there are a number of ethnic festivals of interest. At Flin Flon they will celebrate 30 years since a road was opened to this mining town some 400 miles northwest of Winnipeg. The Flin Flon Trout Festival, with frontierland events, is from July 1 to 4.

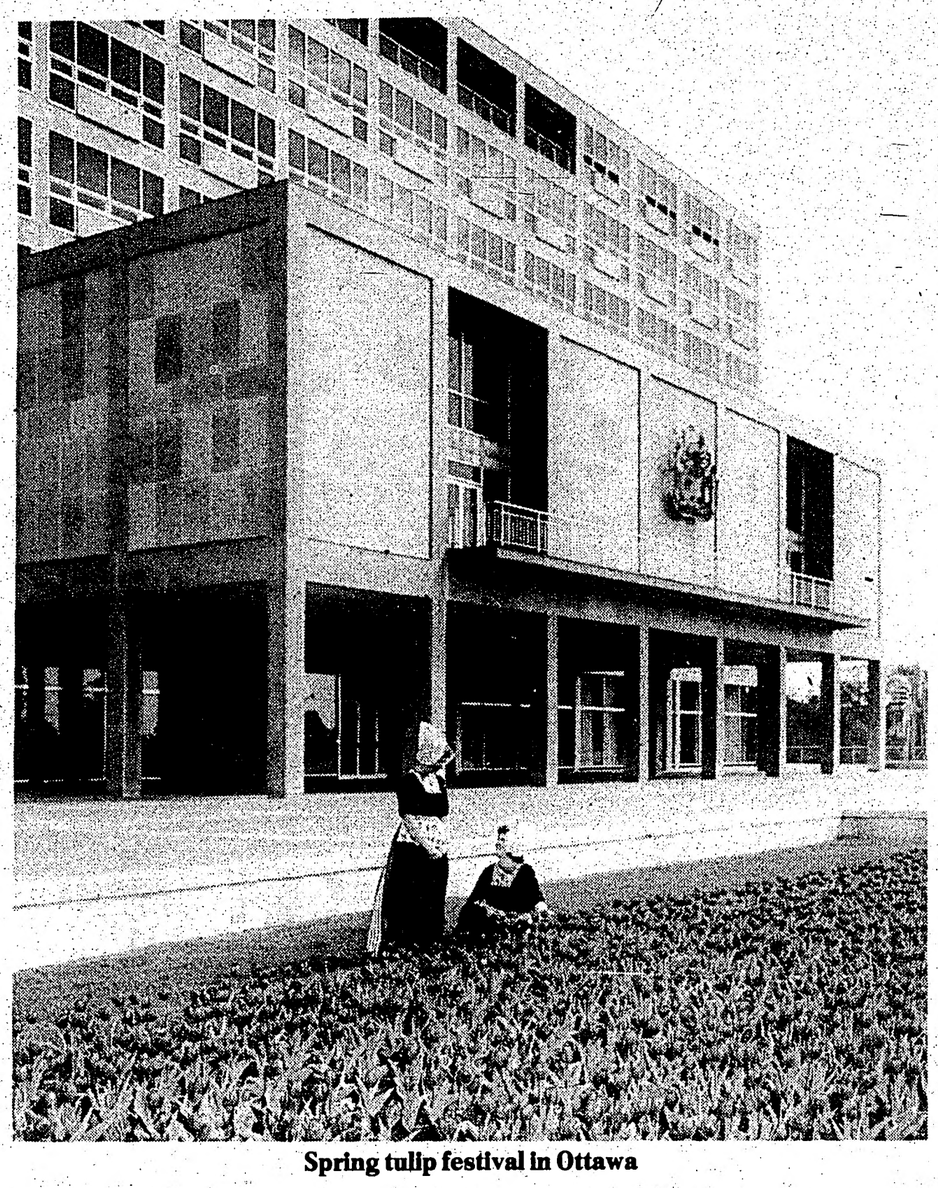
At Gimli on Lake Winnipeg you can join the largest colony of Icelanders in North America the last days of July and first days of August in the Icelandic Festival. Some of the food these people prepare is worth the visit.

At Dauphin, Man., July 28 to 31 is the Ukrainian Festival, by descendants of the Ukrainians who settled the province early this century.

At Moose Jaw, **Saskatchewan**, marching bands from all over North America take part in the annual International Kinsmen Band Festival.

Early settler adventures will be recalled during Buffalo Days at Regina from Aug. 1 to 6 with band and costume contests.

Alberta is best known for its Calgary Stampede, July 7 to 17, with its exciting rodeo events and colorful parades. In Edmonton Klondike Days follow from July 20 to 30 when everyone dresses in 1900 period costumes. There are parades and pancake breakfasts.



Spring tulip festival in Ottawa

The Banff Festival of the Arts starts in mid-May, ends late in August, with cultural events and workshops.

British Columbia is known for having one of the craziest events of the year, the annual motorized bathtub race across Georgia Strait from Nanaimo to Vancouver on July 17. Hundreds of bathtubs, powered with outboard motors, race across the choppy waters, with winners doing it in about two hours.

Golf buffs can compete in the Longest Day Gold Tournament at Whitehorse, **Yukon**, on June 20, when there is daylight almost 24 hours here. The next day the Longest Day Tennis Tornament is being held under the midnight sun.

East from Ontario, at **Montreal** Man and His World with its numerous international attractions and its international flower show opens in June for most of the summer. **Quebec City** will have a Summer Festival of cultural events with musical and theatrical performances July 7 to 17.

At Saint John, **New Brunswick**, Loyalist Days are celebrated July 17 to 23, this year to mark 200 years since the first United Empire Loyalists settled here after fleeing the American War of Independence. There is a Loyalist Trail in the old part of the city marking historic sites and buildings.

Throughout Nova Scotia there are Highland Games during the summer months, with one of the largest at Pugwash on July 1. There will be Highland dancing, music, piping and athletic events. Others are at Antigonish with a Pipe Band Tattoo, at Wolfville and Pictou.

Prince Edward Island has its Charlottetown Festival all summer from mid-June with theatrical performances, art shows and the musical play Anne of Green Gables.

At St. John's, **Newfoundland**, you can attend Discovery Days in June to mark the 486th anniversary of the island's discovery by John Cabot.

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Rabbi Gorelik new president of Beth Din of America

NEW YORK —
Rabbi Moshe S. Gorelik, spiritual leader of Young Israel of North Bellmore, L.I., and assistant professor of Talmud at Yeshiva University, has been elected president of Beth Din of America of the Rabbinical Council of America, an Orthodox Jewish court which employs a Jewish conception of justice as rooted in Torah law.

The Beth Din, founded under the auspices of the Rabbinical Council of America in 1961, deals with halachic matters relating to the entire range of Torah law. However, today, most cases in this Jewish court concern laws governing the Jewish family such as marriage, divorce, conversions and arbitrations in business matters where the individuals or organizations prefer a religious court to a civil court.

Rabbi Gorelik also is a member of the editorial board of Tradition, the scholarly journal of the Rabbinical Council of America, and chairman of the Talmudic Studies Committee of the Rabbinical Council of America. He is a member of the executive committee of the Rabbinical Council of America, which is the largest Orthodox rabbinic group in the world.

World in Hebrew

By JOSEPH KLINGER

עובדתון: מכון קרן התרבות נחשף אמפיתיאטרון רומאי:
בבית-שאן גילו עתה חופרים מטעם האוניברסיטה העברית אמפיתיאטרון רומאי, שבו נאבקו גלאדיאטורים בחיות טורפות, האמפיתיאטרון נבנה 200 שנה לפני הספירה, ו-משך כמאתיים שנה שימש כזירה לגלאדיאטורים רומאים. זהו האמפיתיאטרון היחיד בצפון הארץ. יוסף בן מתתיהו מזכיר כמה אמפיתיאטרות, אך זה שנתגלה בבית-שאן הוא היחיד, שנתגלה עד כה. בבית שאן היה מחנה צבאי רומאי באיזור חקלאי מפותח, שבו היה צומת הדרכים המקשרות את עמק יזרעאל ועמק הירדן. חומות גבוהות הגנו על קהל הצופים מפני החיות הטורפות. החומות מכוסות טיח צבעוני והמבנה כולו מקושט באבנים חצובות ובציורים ארכיטקטוניים קיימת תוכנית להפוך את האיזור לפארק של עתיקות.
ישראלים יוכלו להשקיע ב-בורסות בחוץ-לארץ:
אזרחי ישראל יכולים עתה, באמצעות ברוקרים מורשים, להשקיע ולרכוש ניירות ערך ב-16 בורסות בעולם. הבורסות המוכרות לצרכי השקעה הן: הבורסה האמריקנית, בורסת ניו-יורק, הבורסה בטורונטו, וכן הבורסות בגרמניה, ב-אמסטרדם, בבזל, בז'נווה, ביוהאנסבורג, בלונדון, במילאנו, בטוקיו, באוסאקה, בפאריס, בסידני ובציריך.
מאות יורדים שבו מארה"ב וקנדה:
קרוב ל-500 יורדים ישראלים שבו ארצה מארה"ב ומקנדה בשלושת החודשים האחרונים באמצעות משרדי הסוכנות ובסיועה. מאות אחרים חזרו לישראל מבלי להזקק לסיוע או ליעוץ של שליחי העליה. ההערכה היא, שהסיבה ה-עיקרית לגידול במספר ה-חוזרים נעוצה במיתון ובמצב הכלכלי הקשה הפוקד את המשק האמריקני והאבטלה הרבה. מורגשת גם התעניינות גוברת בעליה לישראל מצד יהודים בצפון אמריקה. בתשעה החדשים הראשונים של השנה עלו ארצה 1,962 יהודים מפון אמריקה ב-20 אחוזים יותר מאשר בתקופה המקבילה אשתקד.
העירוניים ילמדו להסתגל לחיי קיבוץ ומושב:
נסיון חדש מסתמן בקליטת משפחות עירוניות לקיבוצים ולמושבים שיתופיים. מבקשים לרכז את המועמדים במרכזי קליטה שבהם הדגש הוא על פעולות לימודים העשויים לקרב את המועמדים לחיי קיבוץ. הכוונה לקרב אל הקיבוצים שכבות חדשות שפגישה ישירה מדי אתן, ללא הכשרה מיוחדת, עלולה להרתיע אותן מהמשך הנסיון. שהייה במשך כחצי שנה ב-מרכזי הקליטה, תאפשר שיפוט נכון יותר ברגע הבחירה בין חיי הקיבוץ לבין שיבה למסגרות הקודמת.
מירוץ מכוניות ראשון בישראל:
בעפולה, שבעמק יזרעאל נערך מירוץ המכוניות ה-ראשון של ישראל. 16 נהגי מכוניות מישראל השתתפו במירוץ שנערך על מסלול מיוחד שהוכן במיוחד ל-מטרה זו. 30 אלף אנשים באו לחזות במירוץ. מירוץ מכוניות זה לא היה דומה למרוצי המכוניות המקובלים בעולם, הנהגים הישראליים לא נהגו ב-מכוניות המירוץ המהירות שנוהגים בהן במרוצי ה-מכונית הגדולים בעולם.
שלושה מיליון תיירים בכל שנה:
שר התיירות חושב שבעשור הבא יבואו לישראל בכל שנה שלושה מיליון תיירים וכי התיירות תביא לישראל הכנסה של חמישה מיליארד דולאר בכל שנה. כמו כן החליט שר התיירות לארגן מחדש את הפעולות לפיתוח ענף התיירות. הכוונה היא להגדיל את אפשרויות ה-בילוי השונות של התיירים. ההנחה היא שרוב התיירים בעתיד לא יהיו יהודים.

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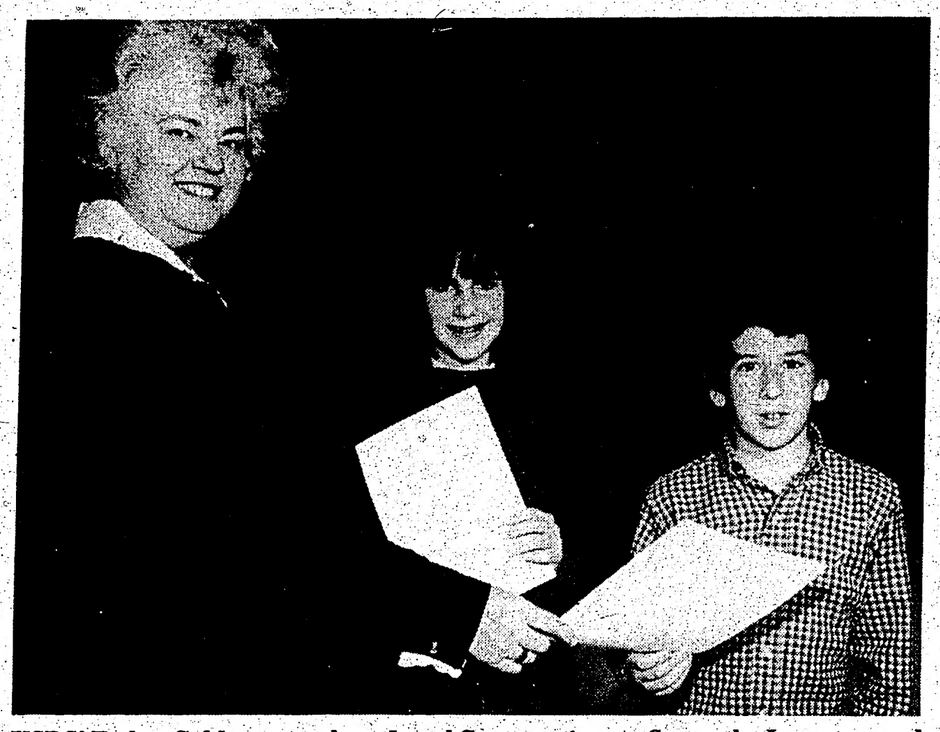

USDS' Esther Gold congratulates Israel Contest winners Samantha Levenson and Benjie Weiner [seen above], Susan Sapiro and Alan Farkash.

United Synagogue holds Israel I Love contest

By TAMMY KAROL

TORONTO —

Grade 5 and 6 students at United Synagogue Day School took part in an Israel contest last month. The competition was based on intensive study of the student handbook The Israel I Love, edited by Ze'ev Peleg, educational emissary to Canada for the Jewish National Fund.

Contest winners were Samantha Levenson (grade 6) and Benjie Weiner (grade 5) at the Bathurst branch of USDS and Susan Sapiro and Alon Farkash (both of grade 6) at the Bayview branch.

The first segment of Israel Contest 1983 was a written test held in mid January and the second segment constituted the highlight of Tu B'Shevat festivities.

From the first segment, the top 13 achievers of each branch competed orally in front of their peers for the second portion of the contest.

For grade 5 students at USDS the contest was an important boost for their study of "Behold the Land" as part of their social studies program.

For grade 6 students the contest was an extension of this course.

USDS is a Conservative day school sponsored by Conservative synagogues.

Science Centre features unusual medical displays

TORONTO —

If you drop around to the Alive And Well health show at the Ontario Science Centre March 4 to April 4, this is what you can do:

Blow into a machine and discover if you're one of the majority of adults who, believe it or not, are unable to digest milk.

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16-year-old student is youngest sprinter

Jason Cloth does well in international track meet

sports scene
By GARY COHEN

Pictured are the members of the Toronto Maccabi Soccer Team, recent winners of the Toronto Blizzard Indoor Soccer Tournament. From left to right [back row] are coach Michael Silverman, Yuri Shapiro, Tony Lipsey, Amos Lewkowicz, Issy Birman and Gingi Donenfeld. [Front row, l to r] Uzi Atiah, Mickey Saftu, David Levy, George Schreter and Michael Jordache. Absent are Les Kelman and Leon Blanch. The team was in Buffalo over the weekend to take on the winners of the Buffalo Stallions Indoor Soccer Tournament.

York Mills Collegiate student Jason Cloth recently registered an encouraging seventh-place performance among a tough international field of high school athletes at the Toronto Star Maple Leaf Indoor Games.

Competing in the 50-yard sprint, Cloth scored victories in both his qualifying and quarter-final heats before bowing out of the competition with a third-place finish in the semi-finals. (Only the top two sprinters in each heat advance to the next round.)

The 16-year-old Cloth, who was taking part in the games for the first time in his blossoming track and field career, was the youngest competitor in the sprint portion of the meet which featured star high school athletes from across Canada, the U.S. and Europe. Most of the other sprinters were more experienced 18- and 19-year olds.

"I'm going to go back next year," Cloth optimistically told The CJN when asked if he would consider another trip to the games. Although Cloth said he was somewhat disappointed with his placing, he made it clear that he is not discouraged. He called his participation in the indoor meet "a good experience" that gave him exposure to dozens of world-class athletes and coaches.

And, maybe more importantly, Cloth found he could withstand the pressure of racing in front of a large crowd against premiere-class sprinters.

Cloth's next stop on the competitive trail comes later this month at the Metro Track and Field Centre on the York University campus. There he will be competing in the High School Indoor Championships where, racing in his own age class, Cloth says he anticipates doing very well.

* * *

Last week's B'nai B'rith Canada Hockey Tournament pre-empted regular season play in the BB Toronto league — so no scores this week. (The tourney was in progress at the time of The CJN's deadline and those scores will be made available to readers next week.)

But shinny fans need not despair. The hiatus gives Sports Scene a perfect opportunity to update standings and trends around the league.

Balanced and tight are the best words to describe the A Division race. Five of the six clubs are within five points of one another as they each take turns going from hot to cold.

For instance, after winning eight of their first 11 games, Toronto Freedom Lodge Refiners have only managed a win and a tie in the club's last six contests.

On the other hand, after getting off to a slow start, winning only three times in the first 10 games of the season, Toronto Freedom Lodge Teammates have picked up the pace to go 4-2-1 in their last seven games.

The only sure things that can be said about the premier division, as the standings indicate, are that the top spots are up for grabs and Upper Canada Snipers are almost a sure bet to finish the season in the basement.

At the two-thirds mark in the season the race looks like this:

Toronto Freedom Lodge Whalers (9-5-3) and Canyon IFL Jets (8-4-5) share first-place with 21 points apiece; TFL Refiners (9-7-1) have 19 points; Forrestdale Big Steel Man (8-7-2) are close behind with 18 points; TFL Teammates (7-8-2), in hot pursuit of the leaders, have 16 points; and Upper Canada Snipers (3-13-1) are fading with only 7 points.

First-place in both B Division races seem to be securely in the hands of BI's TFL Feathers and BII's Leonard Mayzel Black Hawks. But it's a real dogfight back in the pack in both divisions.

In BI Division:

TFL Feathers (13-1-2), as noted, lead the standings with 28 points; Forrestdale Flyers (9-4-2) are clinging to second-place with 20 points; close behind are Don Mills Developers (8-5-3) and the steadily improving Canyon Kings (8-6-3) with 19 points each; and Upper Canada Capitals (3-10-3) with 9 points, Maccabiah Jets (2-11-3) with 7 points and Judea Greenhorns (2-13-1) with 5 points round out the bottom end of the division.

In the BII Division race:

Leonard Mayzel Black Hawks (15-0-1), the only undefeated team in the league, are comfortably in front with 31 points; tied for second-place with 24 points are Don Mills Axemen (11-3-2) and Maccabiah Beavers (10-3-4); TFL Rangers (8-7-1) have 17 points; Forrestdale Sting (5-10-2) have 12 points; TFL Miners (2-10-5), winless in their last eight games, have 9 points; and Wilson Heights Warriors (2-15-0), the club with the worst record in the league, are in the basement with 4 points.

C Division has come down to a 2-team race for top spot, barring a complete collapse, between Canyon Old Timers and TFL Maple Leafs. The surging TFL Plumbers, solidly in third, are the class of the rest of the pack.

A look at the C Division standings show:

Old Timers (14-2-1) ahead with 29 points; TFL Maple Leafs (11-2-3) follow with 25 points; TFL Plumbers (7-5-4), who have only lost once in their last six matches, have 18 points; Mixed Red Wings (5-11-0) are in fourth-place with 10 points; Mixed Devils (2-9-5) have 9 points; and Maccabiah Weiss Guys (2-12-3) are last with 7 points.

* * *

With spring just over the horizon, the Toronto Blue Jays, who open training camp this week in Dunedin, Fla., are not the only local group that is beginning to prepare for the upcoming baseball season.

B'nai B'rith baseball commissioner Allen Gerskup recently announced that there will be a general league meeting regarding the 1983 baseball season on Tuesday, March 22 at 7 p.m. in the auditorium of the BBYO House at 15 Hove St.

Gerskup stressed that it is imperative that each lodge wishing to participate and enter teams in the league, the biggest organized baseball body of its kind in N. America be represented at the meeting.

The league will be made up of eight divisions this year, one of which will be slow-pitch. Each lodge will be asked at the meeting to indicate into which division or divisions they wish to submit teams. So lodge representatives should come prepared.

Last year, there were 61 teams in the league. But league officials are expecting that figure to rise to 70 teams for the 1983 season. Because of this high demand, representation in the league will be on a first come, first paid, first served basis.

A deposit of $100 per team must be paid at the meeting for all teams wishing to take part in the baseball season.

These seniors also serve as home-sitters

TORONTO —

If you're holidaying in Florida and you're worried about maintaining the security of your home during your absence, Vinetta Makkreel has the answer for you.

You can help yourself and her roster of 50 senior citizens from 60 to 80 by using her Toronto Home-Sitting Service, 559 King St. E., telephone (416) 463-7141.

For a fee of $20 per day plus their three meals, they'll live in your house while you're away, collecting your mail, taking telephone messages, watering your plants, and generally looking after your home.

Makkreel, 28, a University of Toronto sociologist, saw the need for such a service after herself serving as a meals-on-wheels volunteer.

"Several of my seniors are quite used to keeping a home kosher," she says.

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Business and investment earnings, pensions

RRSPs also apply to incomes other than salaries

By
LEON BLEIWAS
[Tax partner, Wm. Eisenberg & Co., Chartered Accountants]

At this time of year newspapers and magazines are filled with articles on the advantages of tax deferrals and savings available by making a tax-deductible contribution to a Registered Retirement Savings Plan (RRSP).

Most readers are aware of the fact that up to 20% of "earned income," subject to a maximum of $5,500, may be contributed to an RRSP by an individual who is not a member of a company pension plan. However, what constitutes earned income is not generally well understood. Many people are under the impression that as soon as they stop earning a salary or wage, they no longer qualify to make contributions to an RRSP since they no longer have earned income.

This just isn't so and awareness of the tax rules in this area may result in significant tax savings.

For instance, if you have net rental income from real estate, income from carrying on a business either alone or as a partner, pension benefits or retiring allowances included in your income, all such amounts, in addition to any salary or wages, would qualify as earned income and enable you to make an RRSP contribution, subject to the 20% limitation.

What may be of even greater importance is that certain types of income may be transferred in full ("rolled over") on a tax-deductible basis to your RRSP. These are more fully discussed here.

The merits of maximizing your contributions to RRSPs are unquestionable and lie principally in the fact that while you enjoy immediate tax savings on the contribution, the amount contributed begins to earn interest on a tax-free basis within the RRSP from the date of deposit.

Certain "qualifying income" may be transferred in full or in part to your RRSP. Qualifying income includes:

- All Canada Pension Plan benefits.
- Old Age Security pensions.
- Certain retiring allowances received from a former employer.
- Refunds of premiums from an RRSP on a spouse's death.
- Benefits out of a company pension plan or Deferred Profit Sharing plan.

If you have, during the 1982 year, received any of the types of income listed here, you may make a tax-deductible contribution to your RRSP at any time up to March 1, of any amount up to the total qualifying income received.

It should be noted that even though you have used the funds personally throughout the year, an amount up to your qualifying income may, nevertheless, be rolled over to your RRSP within 60 days of the year end. Any such contributions will act to reduce your earned income for the year.

You are not permitted to make a contribution to your own RRSP if you are older than 71 in the year for which you seek to claim a deduction. A contribution, however, can be made for the year in which you reach age 71 if it is made by Dec. 31 of the year in which you reach such age.

What if you have reached age 71 and continue to have earned income? Is an RRSP contribution totally out of the question? The answer is no . . . if you have a spouse who is age 71 or under.

If your spouse is 71 or under and you continue to have earned income you may claim a deduction on your return for contributions to your spouse's RRSP.

However, if your spouse's RRSP is terminated before maturity, the funds withdrawn will be included in your income to the extent of your deductible contributions to any of your spouse's RRSPs for that year and the two immediately preceding years.

An RRSP matures on the date fixed under the plan for the commencement of any retirement income. Generally, under the terms of an RRSP, the plan cannot provide for maturity before you reach 60 years of age or later than the end of the year in which you become 71 years of age.

When an RRSP matures, you may receive the funds in your plan by way of the following options:

- Receive all the accumulated funds in the RRSP in one single lump sum payment which would be subject to income tax at your marginal tax rate in the year of receipt.
- Purchase a life annuity commencing at maturity, with or without a guaranteed term, payable to you alone or to you and your spouse as a joint and last survivor annuity.
- Purchase a fixed term annuity payable until the year when you and your spouse attain age 90.
- Purchase a Registered Retirement Income Fund which will provide for a payout of the accumulated funds over a period of years until either you or your spouse reach age 90.

Any payments you receive under any of these options are generally taxable in the year of receipt. Whether you choose one or a combination of the alternatives will depend upon your immediate and future cash flow requirements at the time your RRSP matures. It is an important decision which should not be undertaken lightly.

If you are 65 years of age or over and are receiving pension income, you are permitted a deduction of up to $1,000 of such income in computing your taxable income. Pension income includes:

- Payments received in respect of a life annuity from a pension plan.
- Annuity payments received under an RRSP.
- Payments received from a Registered Retirement Income Fund.
- Annuity payments received under a Deferred Profit Sharing Plan.
- The income portion of annuity payments received under certain annuity plans.

In addition, if you have not reached the age of 65 before the end of 1982, you are entitled to a pension income exemption of up to $1,000 on a pension income received from your employer's pension plan. Such payments are also eligible for a transfer to your RRSP.

If you are age 60 or over and in receipt of a pension from your former employer's pension plan, you should consider transferring all but $1,000 of such income to your RRSP. The $1,000 withheld will qualify for the $1,000 pension income deduction; however, entitlement to the $1,000 pension income deduction will be denied to an individual who has not attained the age of 60 years and has rolled over a portion of his pension receipts to an RRSP.

If you are 65 years of age or older and do not have pension income which would qualify for the $1,000 deduction, you should consider purchasing an annuity of $1,000 per year from your RRSP. This annuity of $1,000 will be received by you on a tax-free basis.

- **For more information call Leon Bleiwas at [416] 964-1700; or write to him at 45 St. Clair Ave. W., Toronto M4V 1L3.**

Spring Farm new home is BB raffle prize

TORONTO —

If you buy a $125 raffle ticket, you'll have the chance to win a 3-bedroom dream home in Thornhill, worth $100,-900 — and at the same time help B'nai B'rith Canada's League for Human Rights.

The B'nai B'rith Foundation is arranging to sell 6,000 tickets for the draw which will take place May 29 at 91 Tanjo Court in Thornhill. Ten $1,000 consolation prizes will also be raffled at that time.

Philanthropist Joseph Tanenbaum, president of the Runnymede Development Corp., has donated the Spring Farm home.

Located in the new Spring Farm development in Thornhill, "The Woodbridge" is a luxury detached Runnymede home, which covers over 1,500 square feet, has full climate control, carpeting, fireplace, and much more. Spring Farm is an award-winning community, close to parklands, schools, shopping centres and public transportation.

The League for Human Rights is a national agency dedicated to combat bigotry and racism for all Canadians. Its objectives include: striving for human rights for all Canadians; improving inter-community relations; combating racism and racial discrimination; preventing bigotry and anti-semitism.

B'nai B'rith Canada also provides services and programs for youth, university students, the elderly, with an extensive community volunteer service program to help the mentally and physically disabled.

Tickets may be purchased from the B'nai B'rith Foundation, 15 Hove St., Downsview, M3N 4Y8, or by calling (416) 633-6224.

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The policy of The Canadian Jewish News is to request payment in advance for all **domestic help available, domestic help wanted, employment wanted, private properties for rent or sale and all personal** ads.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481-5620 *before* Wednesday at 5:00 p.m. week preceding issue date.

ACCOMMODATIONS AVAILABLE

Don Mills-Steeles. Free room & board for student in exchange for babysitting & light housekeeping. Anita. 881-3486.

ACCOMMODATIONS WANTED

Male Junior Executive in early 20's seeks accommodation in preferably Bathurst-Steeles area. Has own furniture. Parking necessary. 486-7388 evenings.

ANNOUNCEMENTS

Hannibal's was great but the party at Mr. K's will be amazing. Mr. K's lounge. 74 Victoria Street (1 block east of Yonge, ½ block south of Richmond St.) Saturday, March 5, 8:00 p.m. Admission $5.00. A Singles Habitat Production.

We buy your Israel bonds. Highest prices paid! Woburn Securities, 3181 Bathurst Street, Toronto, (416) 787-4787.

Goldhaber Jewellery, 633A Bloor West. 532-7208. European master. Specialist hand-made jewellery. Watchmaker on premises. Repairs antique, new watches.

Sheppard Delicatessen. Early bird Special Dinner. Eat for half price Monday-Friday 4-6. Offer expires March 25, 1983. 10% discount with ad. 590 Sheppard Ave. West. 636-1555.

ANNOUNCEMENTS

Where can I attend a group seder? Jewish Information Service, 789-7278.

Attention students, young adults, singles, people who like to sing, dance & have a good time . . . Introducing a new concept in Saturday night entertainment. It will be like dancing at a wedding only no one is getting married. Presenting an evening of Hebrew music with Moshe "Mickey" Shur of the Diaspora Band, composer-singer to lift us off our feet. Call J.S.F. 667-3647, J.S.U. 923-9861 or Beth Tzedeck for details. March 12 8:30 p.m.

SOCIAL ANNOUNCEMENTS

Syd and Mary Spector are pleased to announce the engagement of their daughter Pamela to Barry, son of Meyer and Esther Wohl of Windsor, Ont. Proud grandmother Rose Wingate of the bride to be.

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Bathurst-Steeles. Self-contained, furnished basement apt. for 1 person. 224-1925.

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Camp Hatikvah, a Jewish co-educational summer camp located in the sunny Okanagan Valley, British Columbia, is now receiving applications for the 1983 summer season for the following positions: Camp Director, Camp Nurse, Aquatics Director, Arts and Crafts Specialist, Senior Counsellor and Junior Counsellor. Special skills will be considered. Information and applications can be obtained from the Camp Office at 950 West 41st Avenue, Vancouver, B.C. V5Z 2N7 or by calling (604) 327-9072.

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At Leslie & Cummer. This spacious family reversed backsplit with main floor family room and den. All principal rooms are great for entertaining. Call Hilary Cohen/Ron Baker 441-2888.

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Exquisite decor, contemporary design, 3 bedrooms, 3½ baths. Expensive use of marble and glass. Indoor pool and sauna. David Wagman 486-7706.

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***OLD FOREST HILL ROAD — STONE SPLENDOR**
Impressive executive residence irreplaceable quality throughout. In the carved oak and Italian marble. The deluxe kitchen is a gourmet's delight. Master features a fireplace, spacious en suite and an abundance of cupboards. Eleanor Wagman 486-7796.

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***RIDELLE-OLD PARK — $395,000**
Spacious 6 bedroom, 5 bath home, featuring a spiral staircase. Eat-in kitchen and family room with fireplace. David Wagman 486-7796.

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$279,000 4 bedroom, family room, extra large dining room, finished basement, maid's quarters and sauna. Prestigious home on ravine. Leila Taylor 441-2888.

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Totally redone 3 plus bedrooms, open plan, living area superb lower level. Large lot. Pool. A must see! S. Stern or Marion Alberga 441-2888.

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***FIRST AD! BAYVIEW RAVINE! $469,000**
Fabulous 5 bedroom, custom contemporary home on scenic lot. Ideal home for family living and entertaining. S. Stern, M. Alberga 441-2888.

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***EXECUTIVE 4 BEDROOM — THORNHILL $142,900**
Fabulous location with main floor family room, 2,100 sq. ft. 2 sliding glass door exits to back garden. Call Bill Griesman 441-2888.

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***NEW EXCLUSIVE — LOWER VILLAGE $239,000**
Classic centre hall Tudor style home features 4 bedrooms, main floor den, separate breakfast room, close to private schools. Call Bill Greisman 441-2888.

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***BAYVIEW & YORK MILLS — OWNER BUILT**
3,670 sq./ft. of quality and elegance, 5 bedroom, 5 baths, main floor family room and den, grand entry. Large lot. G. Feldman 441-2888.

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***YORK MILLS & LESLIE SUPERB RENOVATION**
$189,900 Homes & [SOLD] ecor, 3 bedrooms and den. Rec room, fi[illegible], Dunlace School area, Goldie Feldman 441-2888.

* * *

***LOWER FOREST HILL $975,000**
In town living at its best. Built 14 years ago. Decorated to perfection. Beautiful entertainment flow. Be sure to see this home as individual as your signature. Elise Kalles 441-2888.

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Unique property has so many features you have been looking for in the Village. Plus the most charmingly perfect coach house. Don't put off until tomorrow. Call for personal viewing. Elise Kalles 441-2888.

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Indoor pool complemented by the best appointments throughout and design to take full advantage of the park and special setting on the street. Elise Kalles 441-2888.

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$339,000 4 bedrooms, family room, library, help's quarters, exquisitely and expensively decorated in pristine condition. Elise Kalles 441-2888.

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4,300 sq. ft. of gracious living, circular staircase, gourmet kitchen, neutral decor. Thousands of extras and quality throughout. MRS. GORDON. 225-2600.

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Truly a lovely 3 bdrm. bungalow on a magnificent lot featuring walkout to inground pool & much more. MRS. UNROTH 225-2600.

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Prestigious 4 Bdrm 2 storey home features gracious living and touches of charm throughout including oak trimming, french doors, high ceilings, bay windows, sauna, Maid's quarters and thousands in extras. MRS. UNROTH 225-2600.

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Deluxe 4 bdrm backsplit, decorator decor, steps to transportation, school, park, immaculate. JUDY OR IRV TEPERMAN 225-2600.

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4 bdrm dream home. Move right in. For further information SHEILA SHADLYN 225-2600.

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Beautiful Bungalow with large lot. Fully finished with self-contained basement apt. Steps to all amenities. NIKI PARKER 225-2600.

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3 bdrm backsplit finished throughout. Walk to new Associated Hebrew School. Move in condition. Many extras. Will not last. NIKI PARKER 225-2600.

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Just listed a lovely 4 Bdrm Backsplit home, newly decorated including ceramics, hardwood, 2 finished lower levels, maids quarters available. MRS. UNROTH.

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***BATHURST-YORK DOWNS**
$172,000 Immaculate 3 bdrm sidesplit, family rm, bsmt apt., vendor financing. Rhonda Gibson 485-2299/922-2960.

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***DON MILLS/McNICOLL $112,500**
Impecable! 4 bdrms, main floor den & powder rm, eat-in kitchen, attractive terms. Allen Tobe 485-2299.

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***AVENUE RD/EGLINTON**
$234,000 Spacious rennovated duplex. 3 bdrm suites. Fireplace, parking. 10½% 1st mtge. Sheldon Kowienski 485-2299.

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***GORMLEY AVE. $179,900**
Luxury rennovated duplex. 2 bdrm suites. Parking. Super financing. Allen Tobe 485-2299.

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***ALLENBY SCHOOL $159,900**
Detached 3 bdrm with main floor family rm. Needs cosmetics. Julius Spira 485-2299.

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***LOWER VILLAGE — $229,900**
Renovated 4 bedroom + den. Impeccable condition. Self-contained 3rd floor studio. Allen Tobe 485-2299.

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HUNTERS POINT
Brand new prestigious executive 4 bdrm., 3 baths, main flr. family rm., magnificent 2 storey home, solid oak stairs, finished to perfection. CALL HONEY or BILL 663-6000.

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Just reduced! Vendor has bought! Try an offer on this immaculate 4 bdrm., main flr. family rm., 2045 sq. ft. Close to all amenities. 11% mtge. CALL BILL or HONEY 663-6000.

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Spacious 3 bedroom condo. 2 baths. Balcony. Eat-in kitchen with window. All appliances. Shows fantastic! Elaine Pechura.

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***130 NEPTUNE DR.- BATHURST**
2 bedroom condo. 2-4 piece wr. Low floor. Close to all ammenities. J. Friedler.

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***YORK DOWNS — MUST BE SOLD!**
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LISA CRES.
3 bdrm., master ensuite, C.A., $108,900. JEFF GROSSMAN, 731-7111.

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BATHURST/STEELES
Decorated with style. $20,000 spent on improvements. Mn. flr. fam. rm. Master retreat, 3 bdrms. $132,900. R. CZARNY, 731-7111.

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BLUE FOREST AREA 1ST TIME OFFERED
Huge sidesplit, 3 bdrms., bath ensuite, den, fireplace, finished bsmt., 2 car garage, extras.

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BATHURST-LAWRENCE
$20,000 reduced. 2 storey 3 bdrm. plus family rm., good size living & dining rm., modern kitchen, 2 w/o's, appls., 3 baths, finished bsmt., garage.

* * *

FINCH & WILMINGTON
Custom over sized 3 bdrms. plus den, Hollywood kitchen, built-in appls., ceramic floors, w/o, 3 baths, super lower level, 2 car garage.

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LOWER VILLAGE — LIVABLE & LOVABLE
Tastefully renovated home. 4 family bdrms., family room & laundry on main. Inground pool. Wilma Freedman, 483-4337.

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U.C.C. location. Stunning renovated detached with 3rd floor master suite, 2 additional baths. Family rm. Move right in. Call Syma Solomon, 483-4337.

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Gutman, Helen on February 13, 1983, late of Bayview Village Nursing Home, 520 Cummer Ave.
Siderson, Katie on February 11, 1983, late of 1060 Eglinton Ave. East.
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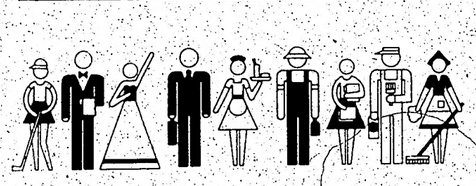

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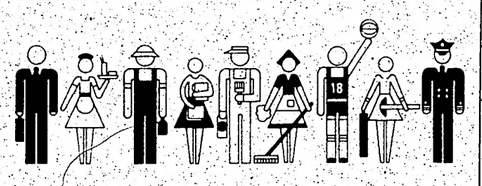

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Shaare Zedek will open first, only CAPD centre in city for kidney patients

TORONTO — The Shaare Zedek Hospital recently received permission to open Jerusalem's first and only centre for continuous ambulatory perinatal dialysis (CAPD).

Judith Posen, a Toronto nurse who has been working at Shaare Zedek for the past six years, is especially proud of this feat. Two years ago, she spent six weeks at Toronto Western Hospital learning this new treatment for kidney failure patients and has since spent a considerable amount of time and energy passing on her new knowledge to her Israeli colleague.

Normal hemodialysis (the technique with which most people are familiar) is intermittent, requiring that the patient be attached to a dialysis machine three times a week for five or six hours. It's considered to be a fairly drastic procedure, sometimes resulting in patient trauma when the blood is cleansed of its impurities and then returned.

With CAPD, a bag of cleansing fluid is attached to a tube inserted into the abdomen; the bag is inside a pouch which is attached to the waist. The patients change the bags themselves several times a day while going about their normal lifestyle. Visits to the hospital are for monitoring and checkups.

Since CAPD requires strict asceptic techniques, this procedure is not for everyone. The major complication is peritonitis, caused by unsanitary conditions, so only the most careful and fastidious people need apply.

Shaare Zedek is the only Israeli hospital with a separate pediatric dialysis unit; it contains four dialysis machines. The adult unit has nine machines for regular use plus one for emergencies and an additional unit on loan from the Kidney Foundation of Israel for training patients in home dialysis.

Posen has found that Israelis tend to be less receptive of the home treatment than North Americans.

"This is unfortunate," she says. "The statistics for home dialysis are the best. The person looking after you cares for you more than any hospital nurse could. You are not isolated from your family and you can suit the dialysis periods according to your own schedule. It's also less costly than hospital dialysis."

At Shaare Zedek, the home patients have direct contact with hospital staff; a nurse is always on call. During the first few weeks of home treatment, a Shaare Zedek nurse attends every dialysis session to make certain things are going well and that all procedures are being followed properly.

Approximately half the dialysis patients are Arabs and one-third of the Jewish patients are Sephardic. A majority of the Arab patients are younger, Posen found, and are generally candidates for transplants. Most of Shaare Zedek's adult Jewish patients are older and remain on dialysis for the remainder of their lives.

Now back in Toronto, Posen is working at Baycrest Hospital, where her experience with the geriatric kidney patients at Shaare Zedek is proving to be of great help.

A graduate of Toronto's Nightingale School of Nursing, Posen took her dialysis training at Shaare Zedek Hospital and has been licensed as a nephrology specialist by the Israeli ministry of health. She finds this field of health care "challenging and rewarding." She talks with a mixture of nostalgia and awe of some of her experiences at Shaare Zedek, where the staff has often resorted to innovation in order to compensate for lack of minor, but necessary, pieces of equipment.

New treatment not for everyone

When the old Shaare Zedek Hospital was evacuated and the institution moved over to the new medical centre three years ago, the dialysis department was the last to go.

"We moved in the middle of the night," she recalls, "with one emergency patient still on the machine as the staff ran back and forth between the two hospitals (several kilometres apart), moving equipment and checking on him. We got our husbands and boyfriends to help us. It was hairy, but we all felt great afterwards.

"Since our budget is so limited, the staff often buys some equipment on their own and 'lends' it to the department. The scales actually belong to me and I made a stand for cleansing bags from parts borrowed from other departments. In another hospital, I actually saw the staff using a garbage can for this; it was sterile, certainly, but I find it aesthetically distasteful."

The hospital will have to increase its staff in order to properly service the new CAPD centre, which requires around-the-clock monitoring. In addition, a complex computer system is being established to compile research data (research and an exchange of information between centres is a vital aspect of dialysis).

When asked to rate Shaare Zedek's dialysis unit in relation to others, Posen said that "at the time of purchase, the hospital's machines were the most modern and newest design. Now, of course, more sophisticated machines have been developed, but ours are still very good. The staff, however, is tops. They treat the total person and the family and become a part of the family.

"Naturally, the hospital needs additional support, both to help set up this new unit and to purchase some comparatively minor but still very important life-saving equipment. I really get disturbed when people designate their donations for things like murals or playgrounds or gardens and we lack equipment that can save lives."

For information on Jerusalem's Shaare Zedek Hospital contact the Canadian Shaare Zedek Hospital Foundation, 3089 Bathurst St., Toronto, 781-3584.

Pro-Arab propaganda

NEW YORK — A pro-Arab propaganda network of more than 30 organizations is engaged in a heavily financed campaign to change American public opinion and policy on the Middle East and curtail U.S. economic and military aid to Israel, the Anti-Defamation League of B'nai B'rith disclosed last week.

The structures, backgrounds and activities of the organizations are detailed in a 100-page handbook entitled Pro-Arab Propaganda in America: Vehicles and Voices. The ADL publication also identifies dozens of individuals — some closely linked to the Palestine Liberation Organization — as spearheading the campaign which escalated sharply since the Israeli military action in Lebanon last summer.

According to Abraham H. Foxman, ADL's associate national director and head of the League's international affairs division, "the attempt to undermine support for Israel, America's only reliable ally in the region, is a threat to basic U.S. interests."

He pointed out that since its founding 35 years ago, support for a strong, secure Israel has been American policy through eight U.S. administrations.

Foxman said that in addition to the well organized campaign to curtail U.S. support for Israel, the handbook documents a parallel effort to secure American recognition of the PLO "despite the fact that the PLO remains a terrorist group committed to the destruction of Israel."

Foxman noted that Palestinian leaders held a private, 3-day conference in London in July, 1982, to plan and implement an anti-Israel propaganda campaign, described as the "Palestine battle in the United States."

He said that $100 million was reportedly allocated for a plan approved by PLO chieftain Yasser Arafat which included making contact with persons close to, or inside, the U.S. administration who are perceived as pro-Arab.

While the meeting was taking place, Foxman said, pro-Arab propagandists "were already engaged in an intensive effort to exploit exaggerated casualty reports and distorted coverage of the Lebanese fighting."

The handbook, prepared by ADL's civil rights division, cites five organizations as being in the forefront of the pro-Arab effort: The National Association of Arab Americans [NAAA]; the Association of Arab-American University Graduates [AAUG]; The American Anti-Discrimination Committee [ADC]; the Palestine Human Rights Campaign [PHRC]; the Palestine Congress of North America [PCNA].

Foxman noted that the current expansion of pro-Arab propaganda in the U.S. is the latest in a series of escalations that have marked the campaign in this country dating back to the years after Israel was established in 1948.

After generally ineffective efforts in the 1950s and early 1960s, the Arabs and their families in the U.S. sharply increased their activity in the period following the 1967 Six Day War. Another phase began after the 1973 Yom Kippur War with its accompanying oil embargo, quintupling of oil prices, and the use of the oil weapon to influence American policy in the Middle East.

Foxman said that "the current campaign to undermine American support for Israel will present a growing challenge to U.S. interests in the Middle East.

"Meeting this challenge," he continued, "will require informed understanding of those in the vanguard of the anti-Israel propaganda network in this country — and the ADL handbook is designed to fill that need."

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There's much to be said for the family business

This is a monthly column devoted to discussing issues facing the family business. Columnist JEROME SILVERBERG is a Toronto chartered accountant and management consultant.

* * *

In the words of U.S. psychologist Harry Levinson, "family business is the most difficult business in the world and no family ought to be in it."

As I look back at some of the articles I have written over the past year I can see where some of you might have gotten the impression that he sure wasn't joking.

All too often business writers tend to focus on the seamier side. The sad fact is that bad news is a lot easier to come by than good news, especially today. That is why I was most grateful to receive a very thoughtful letter from a reader recently.

The letter opened by explaining that the reader and his family had experienced first hand some of the problems I had described in a previous article on succession. The word problems was barely mentioned after that. What followed instead, was a heartwarming tribute to the joys of family business.

The reader described with obvious pride, the satisfaction his late father had received from building a business with a reputation for quality products and reasonable prices. It was a reputation that was hard earned over 25 years.

Like many family business owners, business success was equated not just with money and power, but with fulfilment and personal freedom as well. This emphasis on the quality of life benefited the whole family.

When the father died, the family was faced with a tough decision: Should they or even could they carry on the business?

In the true spirit of family business they decided to carry on — not just for themselves, but out of a sense of commitment to employees and customers as well.

You can be sure that the transition has not been without pain, but this is one family that is both excited and enthusiastic about working together to perpetuate the business and the reputation that their father worked so hard to achieve. I have no doubt they will be successful.

The letter is special for two reasons. One, it's all too easy to become cynical. If family business is one of the major causes of family discord, then it follows that family business can also be one of the major causes of family unity. This letter reminds you of that.

Two, the family business is much more than just an economic entity, it is a social entity as well. As such the family business brings up some very complex and sensitive issues.

There are no simple solutions, no magic formulas with which to deal with these issues. When it comes right down to it, you only have one weapon on your side — the will to succeed. But that will to succeed is a very powerful weapon. It makes the hard work, the compromises, and the pain somehow just a little easier to take.

We all have the will to succeed, but every once and a while it doesn't hurt to nourish it by reminding ourselves of some of the rewards the family business has to offer its participants.

For my part, I can only hope that in the future I will be able to share with you not just some of the problems that business owners face but some of their successes as well.

It's important to learn from other people's mistakes . . . but nothing inspires like success.

ORT honors Samuel Moskoff for support of endowment fund

TORONTO — Samuel Moskoff of Toronto was honored recently at a ceremony here conducted by the Ontario Men's ORT (Organization for Rehabilitation Through Training).

Moskoff was presented with an Israel "Builder of the Dream" key by Michael Avitzour, director of the ORT School of Engineering complex at the Givat Ram Campus in Jerusalem.

Moskoff is one of the Canadians who helps support the D. Lou Harris capital endowment fund at the Jerusalem school.

The presentation was made in the Toronto board room of chartered accountant Leonard Borer.

Samuel Moskoff [centre] is presented with ORT "Builder of the Dream" key by ORT school director Michael Avitzour [left] while Leonard Borer looks on.

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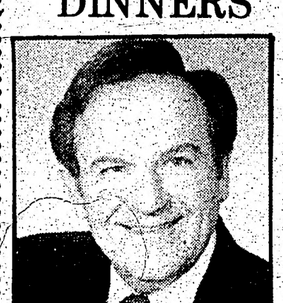

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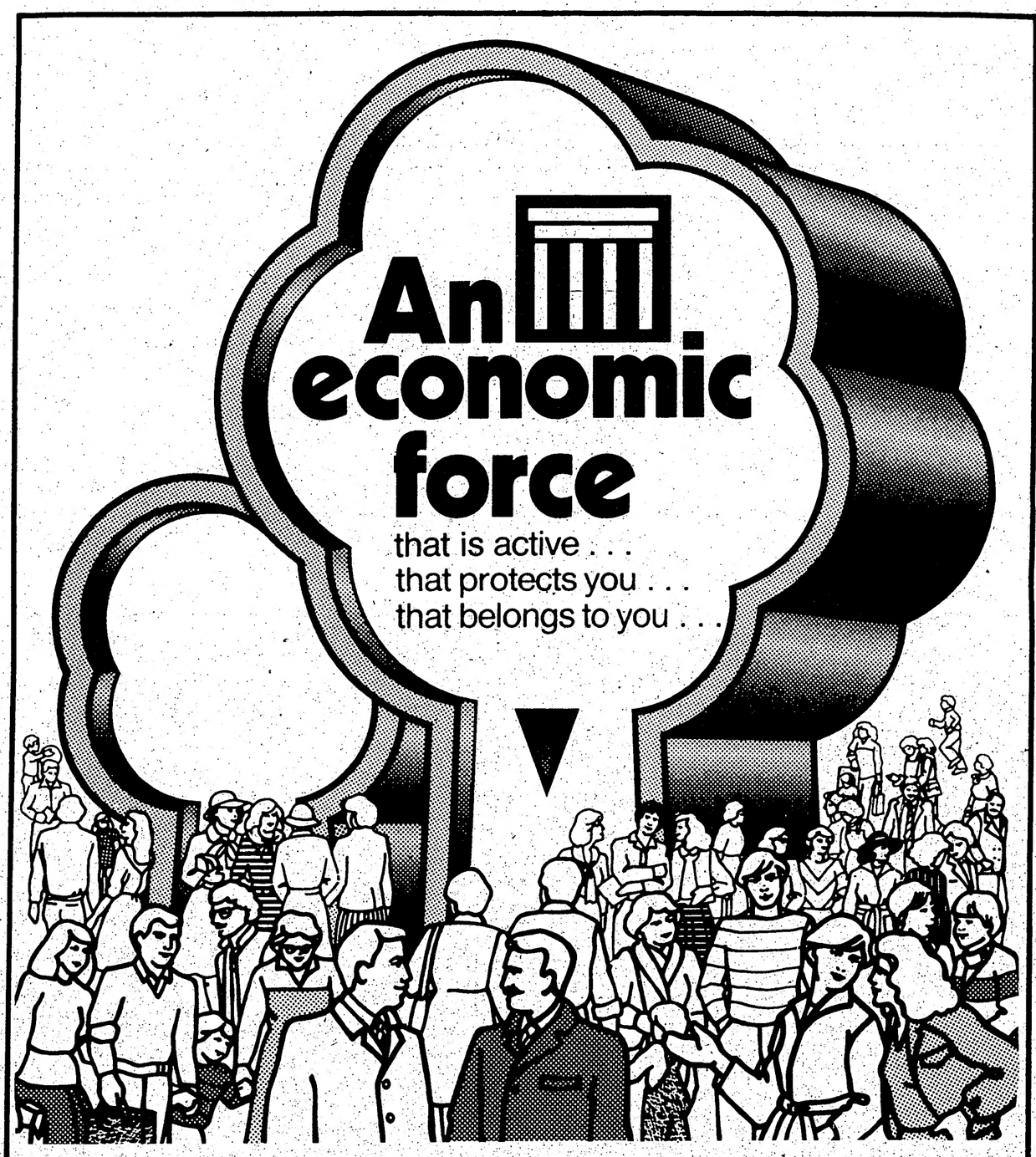

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Viewpoints

THE CANADIAN JEWISH MONTHLY VOLUME XII - NUMBER 1 - FEBRUARY, 1983

Israel and the Diaspora: The Limits of Dissent

By Irving Abella

Sometime last summer, while the fighting in Lebanon was heating up, a harried CBC producer phoned the Canadian Jewish Congress with a curious request for help. It was absolutely essential, she said, that the national network come up with a "dissenting rabbi" as quickly as possible. "Pardon me?" responded a bewildered Congress official. Unfazed, the producer explained that the CBC was doing a story on the "schism within the Jewish community" and desperately needed a rabbi who dissented from Israeli policy. Politely, she was told that the Congress kept no lists of "dissenting rabbis", but would be pleased to provide her with the names of all the rabbis in the country. The Corporation — if it wished — could contact them on its own to ascertain their opinions on the policies of the Begin government.

Several months later, immediately after the massacre in the Sabra and Shattila refugee camps, the CBC was on the line again. This time it was looking for a "courageous" Jewish poet to compose and read on the air a verse about the slaughter. Only when all the bushes were beaten, and no Jew emerged, did our national network turn to a non-Jew for the necessary poem.

Both these incidents came to mind when I was approached to write a short piece for Viewpoints on dissent within the Jewish community. After all, dissent had suddenly become fashionable: everyone seemed to be doing it — or at least wanting to do it. Support for Israel among North American Jews seemed to be slipping — not as fast as it was falling among non-Jews, but slipping nonetheless. Many Jews, though publicly supportive of the present Israeli government, were privately — and, on occasion even publicly — demonstrating their strong desire that this government in particular would disappear — the sooner, the better. And of course, within the media, the hunt was on to find as many dissenting Jews as possible. And if schisms did not exist, they would be created.

Dissent: Issue

Since last summer Jews have been in a state of anguish and turmoil. Many strongly disapprove of the actions of the Israeli government in Lebanon; yet they realize only too well that the world is full of people who are prepared to exploit both the perceived misbehaviour of the Israeli government and the criticisms of members of the Jewish community. How far should loyal and devoted Jews go in their attacks on the Jewish state? Indeed, given the myriad of Israel-haters throughout the world who are prepared to use these criticisms for their own purposes, should Jews publicly question the policies of the Israeli government at all? Is it possible to denounce the activities of the Israeli government without weakening the state? How can one criticize the government without implicitly condemning the very people — the Israelis — who elected it? And how is dissent possible while Western governments and the media in general are anxious to utilize this dissent to demonstrate that their own anti-Israeli policies are not only justified, but apparently supported by segments of the Jewish community as well.

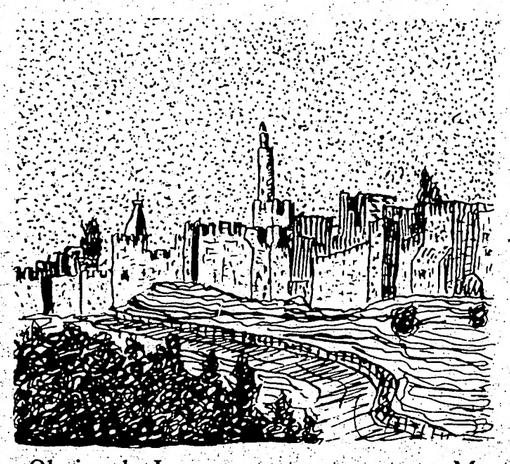
On the other hand, can Jews stand by in stony silence while the government of Israel undertakes actions which many find immoral, unacceptable and destructive? Of course they can't — and they shouldn't. If only to maintain their dignity and credibility, individual Jews and Jewish organizations should let the government of Israel know when they oppose its policies.

For many of course this is a Rubicon which cannot be crossed. What moral right, they ask, do Jews living safely and comfortably in the Diaspora have to criticize their Israeli brethren whose very lives are in the balance? As one Likud official told an American audience not too long ago: "An Israeli can say what he wants. You can't. He's paid his due. You've just paid." North American Jews can argue, even disagree, but it is the Israeli who does the fighting. It is his body ultimately, which is on the line; what is at stake is his very survival. And if that survival is jeopardized by open criticism, as some Israelis would have us believe, then it is destructive and counter-productive. After all, our rabbis tell us, we are all a family, large and dispersed, with different ideas, and traditions — but a family nonetheless. And what family — especially one under attack — washes its dirty linen in public? As Jews were recently warned by Menachem Begin himself: "Let each Jew who wants to express his opinion question his conscience whether the public statement of dissent from Israeli positions would strengthen or weaken those who negotiate for Israel."

Unfortunately, dissent is like a genie; once it has emerged from the bottle it is impossible to put back. Nor is it a new problem. As long as there has been a Jewish state, there have been Jews outside of it who think they know better than those inside how to run a country. The number of Jewish critics however has been small and — until recently at least — insignificant. The overwhelming majority of the Jewish people unconditionally supported the Jewish State; for fear of harming it, they rarely expressed whatever qualms they might have had. They took vicarious pride in the achievements — both in peace and war — of that state. To them, as to most others, Israel represented both right and might.

Now, sadly, Israel has fallen out of favour; it is no longer the "in" state. To some, the recent military accomplishments of the Jewish state are not only no longer a source of pride, but rather a liability, an aggravation they do not need. Since many find it unpopular, difficult or unpalatable to defend Israeli policies before unsympathetic friends and colleagues, they've stopped. Some, in the post-Begin Jewish community are even a little embarassed about being Jews, and certainly about being Zionists. As Eliah Ben Elissar, chairman of the foreign affairs and defence committee of the Knesset summarized: ". . . [Some] of my American Jewish friends . . . are all for Israel and for being identified with Israel when things are running smoothly. But when there is trouble they run. And they talk."

And it is this "talk" which has become a serious concern for both Israelis and Diaspora Jews. The old discipline that Israel as a secular Vatican could impose on the world's Jewish community seems to have broken down. Many Jews no longer suffer from what Arthur Hertzberg has called the Diaspora neurosis — the feeling that if you don't have the courage to go on aliya then you don't have the right to criticize what goes on in the Jewish state.



Obviously Jews are not automatons. Most are committed supporters of Israel but are disturbed by recent events in that part of the world. Some would like to proclaim this concern publicly — and they have every right to do so. Indeed major Jewish organizations and influential Jewish leaders have begun taking the first tentative steps toward openly criticizing Israeli actions. As well, North American newspapers have published letters and petitions from various Jewish groups and individual Jews questioning various aspects of Israeli policy and society — letters and petitions which were obviously painful for many to sign. Other Jewish groups however have been much shriller. Their contributions, which have been mean-spirited, mischievous and malevolent, underscore the dangers of dissent.

There are Jews in this country who are Jews only when it comes to criticizing Israel. They take no part in the community, shun — or worse, mock — Jewish educational and cultural organizations, contribute to no Jewish charities or groups, have never supported Israel, and in their day-to-day existence the fact of being Jewish scarcely enters into their thoughts.

Yet in their public onslaughts in the media against Israel — perhaps to give their scurrilous attacks credibility they ill-deserve — they openly identify themselves as Jews.

Dissent: The Jewish Tradition

Nonetheless, despite the irresponsibility of this tiny segment of marginal Jews, dissent is an important Jewish tradition and should not be discouraged. As Professor Hertzberg once asked: "Why does every 'goy' in the world have the right to express an opinion on Israeli policies, and every Israeli have a right, but the only people who don't have the right are American Jews?" If some Jews are determined to criticize Israel, if they are angry or concerned at certain actions of the Jewish state, then no purpose is served stifling them. Attempts to thwart debate or discussion can only result in more strident and rancorous outbursts. Rabbis and other community leaders should simply attempt to ensure that criticism is legitimate and informed, and avoids stridency and reckless analogies. To be meaningful and useful, criticism of Israel should be responsible, constructive, and most important, infrequent.

Dissent of any sort will offend some Israelis. As one of them graphically told New York correspondent Michael Kramer in terms that only an American audience, accustomed to its weekend football games, would understand: "We the Jews in Israel are down on the field playing and we're getting our brains kicked in. The Diaspora Jews are in the stands with their blankets and their booze, and they're having a grand old time yelling things like "Fire the coach."

Yet one can hardly deny Jews outside of Israel the right to question some of that country's policies. As long as we are taught that Israel belongs not only to Israelis but to the Jews of the world, the latter should have some input, so long as they never forget Yitzhak Rabin's oft-repeated caveat: "You are there and we are here. We bear the brunt and consequences of peace and war. Not you!"

It is also true however that Jews outside of Israel are affected by the policies of the Israeli government. The recent bombings in France, the attacks on synagogues all over Europe, the rising tide of anti-semitism in North America are all partly attributable to events in the Middle East. Increasing numbers of Gentiles make no distinction between Israelis and Jews; to them there is no difference between a Jew in Tel Aviv and one in Toronto. And often the latter is held as responsible for the policies of Israel as the former. How else can one explain a recent article in Maclean's telling Jews throughout the world that because of the Israeli attack into Lebanon they all have much to atone for this Yom Kippur?

Rarely over the past thirty years has the Jew felt so isolated, and, so constantly under attack. In commenting on this state of affairs the late Nahum Goldmann wrote, just before his death in August, that it reminded him of a famous Jewish joke.

> Two Jews are taking a walk. Two anti-semites are walking behind them, making fun of them. "Do we have to take this?" asks one of the Jews. "What do you want?" replies the other. "They are together and we are alone."

Can a people so isolated, so beleaguered, afford the luxury of dissent? Of course it can, and it should — so long as the Israeli remembers that the Jewish community abroad is necessary for his political and economic survival, and so long as the Diaspora Jew recognizes that Israel is essential for his survival as a Jew, and that given the realities of world politics his criticism must of necessity be temperate and judicious.

To the question: "should Diaspora Jews criticize Israel?" there is of course a typical — and I think in this case at least, entirely appropriate — Canadian response. To paraphrase Mackenzie King's famous comment on conscription: "Dissent if necessary, but not necessarily dissent."

Irving Abella
Professor of History at Glendon College, York University. He is co-author, with Harold Troper of the recently published book, "None Is Too Many", a study of Canada and the German Jewish refugees. He is Chairman of the Archives Committee of Canadian Jewish Congress.

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Viewpoints

Is There An Upsurge Of Anti-Semitism in France?

By Michael R. Marrus *

The August massacre in Jo Goldenberg's Paris delicatessen has prompted many North American observers to ask: Is there an upsurge of antisemitism in France? Too frequently the response is—presumed positive, without further ado. For it is often assumed that such spectacular attacks on Jews must represent the tip of an anti-semitic iceberg; that behind them lies extensive and popularly supported anti-Jewish feeling. This essay examines both the assumption and the reality of French anti-semitism today.

Looking back, the shooting on August 9th on the rue des Rosiers seem to fit a pattern of violence begun in 1978. That year explosions shattered a kosher butcher shop in Avignon, a Marseille synagogue, and the Paris headquarters of the Club Mediterranee, popularly associated with Jews through its founder and chief executive. Then followed more bombings, including a murderous attack on a Jewish student restaurant in the Paris Latin Quarter, wounding twenty-six, an assassination attempt upon Nazi-hunter Serge Klarsfled, and the killing of Pierre Goldmann, a former hoodlum who became a best-selling Jewish writer. The most spectacular episode, until the latest bloodshed, was a huge explosion outside the Paris synagogue on the rue Copernic on Friday, October 3rd, 1980, exactly forty years after the issuing of the first comprehensive anti-Jewish law by the government of Vichy France. Four people died, and nineteen were injured.

But the methodical shootings at Goldenberg's on August 9th, leaving six dead and twenty-two wounded, surpassed all attacks on Jews in France since the end of the Second World War, not only in the scale of the bloodshed but also in cold-blooded ruthlessness. As with rue Copernic, there was a sudden outpouring of emotion and a denunciation of the government, the media, the police, and old traditions of French anti-semitism. Abroad, commentators were quick to draw connections between the massacre at Goldenberg's and the murder of over 75,000 Jews by the Nazis during the Second World War, an operation carried out with the assistance of French collaborators.

President Francois Mitterrand himself was denounced as an assassin by an emotional crowd which gathered outside a memorial service for the victims. In an extraordinary statement Menachem Begin declared the following day that France was a country of "rampant anti-semitism" and recalled the Dreyfus Affair at the end of the nineteenth century when cries of "Death to the Jews" echoed in the streets of Paris. If the French authorities would not put an end to these attacks, he said, he would call upon young French Jews to defend their own people — an ill-considered remark which was immediately disavowed by distraught French leaders.

Government Reaction

However, even to those who experienced this attack as a reenactment of rue Copernic there were unmistakeable differences in how public authorities responded to the two outrages. Former French President Valery Giscard d'Estaing spent the weekend after rue Copernic, hunting at a country estate; following the Goldenberg shooting, Mitterrand went to a memorial service at a synagogue near where the attack took place. Giscard's interior minister quickly refused to discuss the bombing in 1980 because of a police scandal; current interior minister Gaston Defferre called attention to the international implications of the outrage, linking it to a renegade Palestinian group which has broken away from the PLO.

One need not accept Defferre's announced opinion, however, to see this bloody episode as part of a terrorist blitz, rather than an expression of local hostilities toward Jews. For the French police have failed not just to stop anti-semitic assassins, but others as well. Last March a terrorist bomb rocked the Paris-Toulouse express, killing five and injuring twenty-seven. In April, a huge car bomb exploded outside the offices of an Arabic-language pro-Iraqi newspaper, killing one pedestrian and wounding sixty-three others. The month preceding Goldenberg's saw more than one hundred terrorist incidents in France. An Armenian exile group set off an explosion near Notre Dame Cathedral wounding fifteen, and three days later another car bomb killed Fadel el-Dami, number-two PLO man in Paris. There were also several dozen Corsican bombings, an attack on the apartment of Regis Debray, a radical writer advising Mitterrand, and a series of miscellaneous shootings and fire bombings. Attacks continued even after the rue des Rosiers killings, including more anti-Jewish bombs and an explosion outside the Iraqi embassy, credited to an obscure Iraqi opposition group. On August 15th came

the destruction of the offices of the far-right weekly **Minute**, itself often accused of anti-semitism and branded "fascist" by the political left.

Until the police uncover more hard evidence about the specifically anti-Jewish terror, it is hard to judge how much of the latter has been imported from abroad, and how much is due to local criminals. The problem is especially complex because evidence now suggests international co-operation among terrorist groups of very divergent political objectives.

My own feeling is that these anti-semitic attacks do not derive from French issues, but are rather an effort on the part of Middle Eastern terrorists to win political capital in the war against Israel by hitting at vulnerable targets. The weapons used at Goldenberg's — of Polish origin — apparently suggest such a conclusion, and indicate links with other recent terrorist episodes in London, Vienna, Brussels and Rome. No evidence, on the other hand, has connected anti-Jewish terrorism to any significant body of opinion in France. Whatever the cause of the current wave, a new tide of anti-semitism does not seem to be one of them.

Anti-semitism and Xenophobia

As in the 1930s, recent anti-semitic agitation seems to coincide with a much-discussed wider climate of xenophobia, in which recent immigrants to France are frequently blamed for a variety of sins. But unlike the Popular Front era, Jews are not the most prominent newcomers, nor those who bear the greatest degree of hostility. Indeed, I would argue that the singling out of other groups has drawn much attention away from Jews, so that popular anti-Jewish feeling has diminished as other, more visible targets have appeared.

Statistics provide the background. France now has twice as many Jews as in the 1930s, about 700,000, making this the fourth largest Jewish community in the world — after the United States, Israel, and the Soviet Union. Well over half of this population came from Tunisia, Morocco and Algeria since the late 1950s, profoundly changing the face of Judaism in France, ultimately contributing both to a striking Jewish renewal and a marked pluralism within the Franco-Jewish world.

Parallel to this Jewish influx was a huge wave of immigration of other groups, destined to meet the strong demand for labor generated by a remarkable postwar economic revival, beginning in the early 1950s. Immigration soared to well over 100,000 per annum in the next decade, and declined only with the worldwide economic slump after 1973. By 1975, when Giscard blocked the further importation of workers, there were about 4.5 million foreigners in France, more than double the number present in 1960. Some two million of these were Algerian, Tunisian or Moroccan Arabs or Berbers, who outnumber Jews in France by about three to one. But unlike the Jews, most of whom could legally remain in France the North Africans and other immigrant workers had only precarious rights of residence. With economic recession, they were no longer needed or desired.

The French experience is similar to that of other European states that relied heavily upon foreign workers during the spurt of economic growth in the 1960s, notably Switzerland and West Germany. As in those countries, the 1970s saw governments attempting to expel the unskilled, manual workers from poorer countries, who now constituted an embarrassment to their hosts, threatening to be a charge on the public purse, a source of intractable social problems of integration, and a potential source of unrest. Giscard hoped to induce these workers to return home, but relatively few took the bribes which were offered. Foreigners still constitute about 10.5 per cent of the work force in France, with the bulk of the newcomers terribly housed and concentrated in menial jobs that the French find unacceptable.

Until the mid-1970s there were few public objections in France to the presence of so many outsiders. Despite the long and bloody experience of war in Algeria, moreover, remarkably little tension existed between North African workers and the rest of the French population. Surveys showed that North Africans were unpopular, to be sure, but attitudes toward them, as well as other foreigners, showed signs of softening as time went on. With the economic downturn of the last decade, referred to in France as "the crisis" these days, opinion hardened. Unemployment now stands at nine per cent, extremely high by French standards, and foreigners have found themselves readily blamed for taking the jobs of Frenchmen and imposing unfair burdens on social services. Together with such accusations have come the familiar fantasies, half-truths, and ill-concealed resentments, energizing French traditions of xenophobia and racism.

During the recent presidential election campaign politically sensitive Communist mayors in the Paris red belt shocked many by their open appeal to such sentiment, an indication of how deeply rooted it was among certain groups of voters. (Significantly, not one political party and not one politician hoisted the banner of anti-semitism.) Arab workers in particular were victimized, far more so than Europeans or blacks from former French colonies as Senegal and Martinique. Prejudice in France has always been less color-conscious than in Anglo-Saxon countries, and it is perhaps understandable that in times of trouble hostility toward outsiders should focus upon the largest and poorest minority — in this case North African Muslims — which has the most vulnerable and marginal role in economic and social life. Bitter memories of the Algerian conflict may, oddly enough, now be playing a more serious role in relations with North Africans in France than they did in the 1960s.

As the issue of foreign workers became

* A revised part of a longer article scheduled for publication in **The Jerusalem Quarterly** (June, 1983).

Viewpoints

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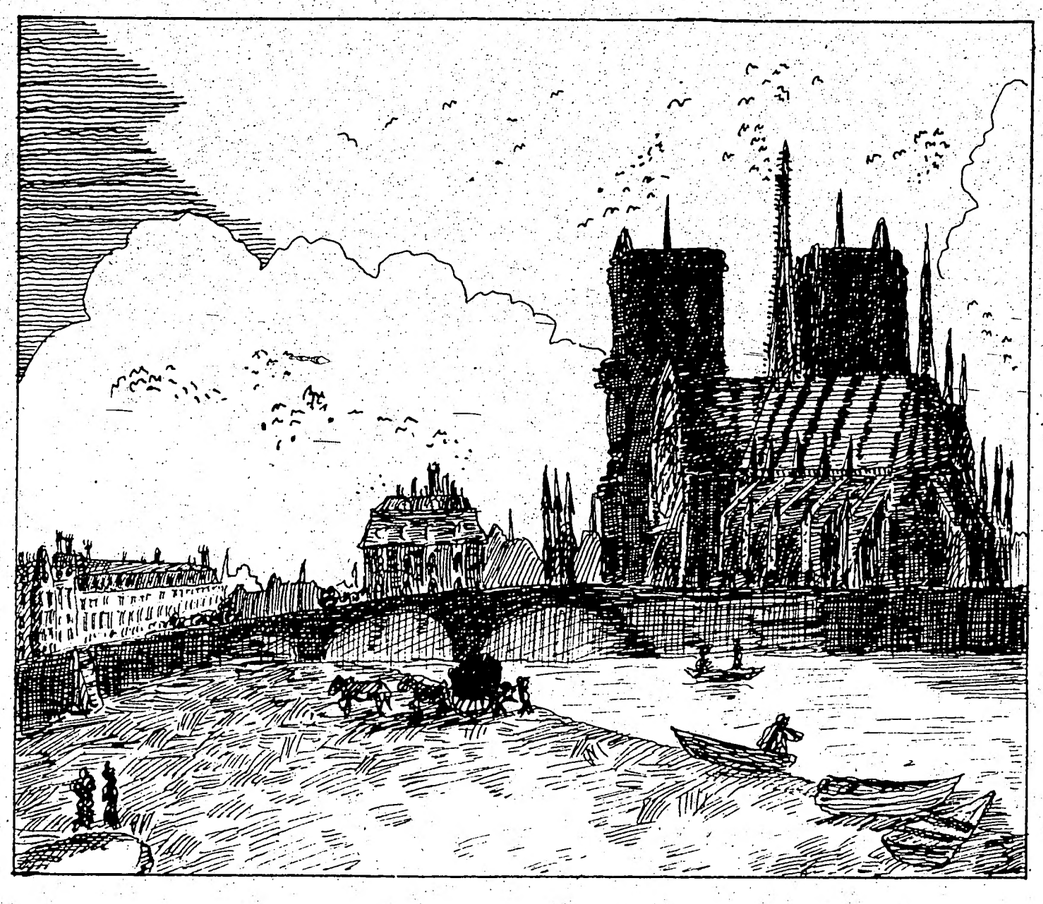
Viewpoints

more heated, government crackdowns and police repression seemed at times to encourage group tensions. Once Giscard's efforts to repatriate them appeared to falter, officials took sterner measures, including forcible expulsions without possibility of appeal — leading to several **causes celebres** in 1980. Some expellees turned out to have been born in France and never to have seen their supposed country of origin; others seem to have been deported for transparently political reasons. Civil libertarians and political critics understandably referred to government action as racist. Police regularly raided immigrant neighbourhoods looking for foreigners whose papers were not in order. Gangs of working-class toughs took matters into their own hands, leading to violent clashes with "les bicots," the derisive term for North Africans in France. Militants of the far right, including neo-Nazis, took up the anti-immigrant campaign; the anti-semitic and the anti-immigrant activism often merged in industrial suburbs or school playgrounds. In response, civil rights organizations traditionally associated with the defence of Jews such as the League for the Rights of Man and the International League Against Racism and Anti-semitism mobilized on behalf of Arab immigrants, the most frequently attacked group of foreigners.



Recent Policy Changes

Only recently has there been a change in government policy, and it is too early to tell whether this will affect public opinion. Under Mitterrand the government took a conciliatory line, halting summary expulsions and granting amnesty to some 100,000 alien workers illegally in France, thus regularizing their status. This move, one should add, went sharply counter to the policies of other European governments faced with similarly large communities of foreign workers. Officials now openly criticize the "racism" exhibited by the previous administration, and recommend a more open, humane approach to outsiders. Foreigners can now form their own association without following cumbersome application procedures, and receive more consideration from civil servants. Opposition spokesmen, however, have attacked these moves sharply, and will not let the issue of foreign workers cool. At the moment, the government has been forced to retreat somewhat on immigration matters, a likely sign that opinion remains quite hostile to aliens. The current call to crack down on foreign political activists clearly reinforces this tendency.

Despite the hightened climate of xenophobia, however, surveys of opinion in France suggest strongly that anti-Jewish feeling has been decreasing steadily since the end of the Second World War, and thus has not been seriously affected by recent group tensions such as I have described. The polls tell an interesting story.

In France, as in many countries, the high degree of anti-semitism immediately after the defeat of Hitler was shockingly evident. One study by the respected Institut Francais d'Opinion Publique (IFOP) in 1946 showed that close to half of the population (forty-three per cent) did not believe that a Frenchman of Jewish origin was as French as any other Frenchman. This key question, also posed with respect to Bretons, Alsatians and Corsicans, was submitted again in 1966 and 1978. By 1966 the proportion having doubts about French Jews declined to nineteen per cent and by 1978 was only nine per cent. Significantly, more of those surveyed in 1978 were dubious about Corsicans (eleven per cent) than about Jews. The nine per cent who hesitated to include Jews fully within the national community also seem less shocking when we learn that eight per cent felt similarly about Alsatians, and four per cent about Bretons. The weekly **Vendredi Samedi Dimanche** which commissioned the most recent poll headlined the finding "Frenchmen Display Slightly More Anti-Corsican Feeling than Anti-semitism."

Other surveys tend to corroborate the IFOP studies. The Louis Harris Institute asked a sample immediately after rue Copernic whether various categories of persons were thought "too numerous" in France, repeating an investigation done in 1977. While this poll suggested a slight diminution of intolerance, almost half of the population surveyed felt that there were too many "foreigners in general," and slightly more registered this sentiment for North Africans. Some twenty-eight per cent felt that there were too many blacks from Africa, sixteen per cent that there were too many Spaniards. Twelve per cent said that there were too many Jews, and . . . six per cent that there were too many Corsicans. In both 1977 and 1980 Louis Harris posed a similar question to that of IFOP in an effort to gauge the strength of anti-semitism (In your opinion, is a Jew as French as another Frenchman?), and yielded similar results: there was a marked decline from twenty-two per cent in 1977 to ten per cent in 1980 who responded negatively. (Notably, however, just over half the population believed just after the bombing that anti-semitism was fairly widespread in France.) IFOP also registered a clear reduction over the period 1966 to 1978 of those who would avoid having a Jewish President of the Republic (from fifty to twenty-four per cent), a Jewish son- or daughter-in-law (from thirty-seven to sixteen per cent), or a Jewish boss (from thirty-two to thirteen per cent).

However interpreted, these results suggest a marked diminution of popular anti-semitism in France, as most commentators on these surveys have agreed. In 1966 IFOP asked how respondents defined **themselves** on this question, and nine per cent openly avowed anti-semitism while eighty-five per cent rejected it. In 1978, when the question was last asked, five per cent declared themselves anti-semites and ninety per cent opposed. These results would approach those of other western democracies, I would think. And while one must be cautious about the import of such findings, given that an anti-Jewish climate may well be the work of a minority, the general trend seems unmistakeable. Although serious group tensions remain in France, and seem even to have increased over the last decade, hostility toward Jews has declined among the vast majority of Frenchmen.

Assessment: Looking Forward

Students of anti-semitism sometimes make the error of assuming that people are normally preoccupied with Jews. But there is no law of nature which requires Jews to be so prominent in terms of interest, sympathy or antipathy. One can well imagine an opinion survey administered, say, in the year 2000, when most respondents would have not the slightest idea **what** they thought about Jews or anti-semitism. We are far from this situation today, I hasten to add. Nevertheless, it seems clear to me that group prejudices in France, as opposed to terrorist outrages, have tended over the past decade to fasten upon other objects than Jews.

There is no doubt, on the other hand, that a hard core of anti-Jewish feeling persists in France, and Jewish history provides ample enough grounds to judge how dangerous such fanaticism can be. Anti-semitism, moreover, has proven to be extremely volatile, capable of sudden growth in times of national collapse, for example, or perhaps some spectacular new crisis in the Middle East, in which Jews might find themselves once again on the firing line of national debate. A low score on an opinion poll hardly buries anti-semitism forever.

At present, however, we seem to be left with the spectacle of a gradually reduced intensity of popular anti-semitism, alongside a violent flurry of anti-Jewish activity. The latter has confused many observers, I think, who immediately link present outrages, the persecution of Jews under Vichy, and the rich French traditions of anti-semitism. Yet terrorism has a life of its own, independent of such antecedent conditions; they are unnecessary for those who scrawl "Death to the Jews" on walls, desecrate cemeteries, or kill indiscriminately. The evidence I have discussed, admitedly circumstantial, suggests that the most recent, dramatic manifestations against Jews in France are precisely the work of such groups of criminals.

Ultimately, and on a day-to-day basis, the wellbeing of Jews as well as other minorities in France depends upon a strengthened climate of tolerance, a greater willingness on the part of Frenchmen to accept that which is different. French tradition has for a very long time militated against difference, and until recently intellectuals, politicians and civil servants tended to unite in celebration of a unitary system of language and culture. Associated with the march of reason and progress since the time of the Revolution and Napoleon, this fundamental condition of French life quickly revealed its other face: an intolerance of that which stood apart from official definitions of the national community. France's republican heritage thus called for the thorough assimilation of all disparate elements, including Jews. Only now are there signs that this tradition is eroding, giving reasonable grounds for hope that in time conditions for all minorities will improve.

The Socialist majority in France today manifests significant uneasiness with the highly centralized structures of the Fifth Republic, frequently associated with an overly rigid, excessively managed society.

Continuing what was so tentatively begun under Giscard, or some would say in 1968, the new regime has taken steps toward a real devolution of authority and planning to all levels of local government, to local institutions of various sorts, and to regional interests. In embryo, we might even say, is a more flexible, less bureaucratic, more pluralistic society. To be sure, other forces pull in the opposite direction — the great mountain of bureaucracy and entrenched interest, a natural bias toward statism in socialist tradition, and the need for strong central direction to achieve many socialist objectives, such as equalizing wealth and opportunity. Time will tell whether decentralizing tendencies mature, and no one should assume that such vast transformation can occur overnight.

Taking the measure of these new impulses at the end of his second long book on France, John Ardagh sees the French as drawn hesitantly toward "a gentler society, less hectically ambitious, with more accent on leisure, quality of the environment, local self-help, and the warmth of local community." For those who know France this temptation will seem a strange preference indeed for **la grande nation**. And it may seem odd even to consider this possibility when the carnage of a new massacre of Jews is fresh in all of our minds. But the decline of popular anti-semitism in France may also seem bizarre to those who expect French history to be constantly repeating itself. The question remains open. For the moment, we must stop there.

Michael Marrus
Professor of History at the University of Toronto. He is co-author with Robert O. Paxton of the recently published book, "Vichy France and The Jews".

An Interview With Naim Kattan

From time to time, VIEWPOINTS hopes to publish interviews with prominent Canadians about topics of interest to Canadian Jewry. Our first interview is with Mr. Naim Kattan. Mr. Kattan is presently the Director of the Service des Lettres of the Canada Council. A Sephardic Jew of Iraqi origin, he has published novels and literary essays and is a recognized authority on Canadian, Jewish and international literature. He is interviewed by Professor André Elbaz of the Department of French Literature at Carleton University in Ottawa.

By Andre Elbaz

Naim Kattan, you were born in Baghdad, Iraq, where you spent your childhood. You studied in Paris, where you were a correspondent with several Arab periodicals. In Canada you launched the Bulletin du Cercle Juif de Montreal and you pursued an eminent literary career which won international acclaim. You are presently the Director of the Service des Lettres of the Canada Council. Naim Kattan, what kind of education did you receive in Iraq?

I was very fortunate to attend a school that was Jewish, involved in Iraq culture, and also oriented to the west. This school was a school of the Alliance Israelite Universelle. In these schools we studied the Iraq culture and the Iraq language, Arabic, and, in addition, three other languages; French, the great language of culture, Hebrew, our own language of prayer and religion, and English, because Iraq was under the British influence. We studied these four languages and, in a certain way, four cultures. I already had literary inclinations, and I was very proud that my school was the best for teaching the Arabic language in spite of the fact that we learned other languages, and I published my first short story in Arabic when I was thirteen.

Later when you became a writer, you used Arabic. Did you use Arabic only in your journalism or also in fiction or poetry?

First it is important to know that the Jewish community of Iraq, which I describe in my book **Farewell to Babylon**, was very influential in Iraqi politics, culture and way of life. For example, Jews played a very important role in the Iraq Civil Service. My father worked for the Post Office. Jews were an integral part of Iraq life, because they had lived in Iraq long before the Arabs came. They had a culture which was 25 centuries old, they were not newcomers. This was very important for us as Jews, as we did not have to justify ourselves. We were very integrated into the life of the country, and that is why, when I did write, I could not write in any other language but Arabic, because it was my mother tongue. I was and I still am very proud of it, I still read Arabic, but I do not write it any more. My first writings were published in a Baghdad periodical owned by a Moslem friend, which was called "Modern Thought" or "Modern Thinking". Then I went to Paris and I wrote articles in Arabic as a correspondent of several Iraqi periodicals.

What strikes me, as a Jew who comes from Morocco, a Moslem country, is the type of intimate relationship that you, as a Jew in Iraq, had with Moslem nationalists. For me it is a very unusual experience. So I have wondered whether this was usual for a Jewish intellectual in Iraq, whether you had a privileged relationship?

No, it was almost a pattern. Most of the Jews in the community were interested in Iraqi intellectual and political life, as well as in business. There is a very important group of Iraqi Jews in Israel now, who are Arab writers. They have established an association of Arab writers in Israel; 10% of these Arab writers are Jews from Iraq and others are Palestinians. These writers have debates with Arabs and Israelis, debates we used to have in Baghdad. Many Jews from Iraq have important positions in Israeli universities as specialists of Arabic and Arab culture, yet they are very Jewish and from my point of view, they represent a great asset in Israel. We now have an association in Israel which is called the Association of University Graduates from Iraq, and they publish books in Arabic.

How would you explain this very unusual and fascinating situation of Jews who have an intimate contact with Arab-Moslem culture? In one of your books, you say that when you were young, you started chanting the Koran, whereas in other Moslem countries, in North Africa, Jews were totally cut off from this culture.

Well, one thing I want to say is that it has to do not only with Jews, but with the Arabs in North Africa. For example, in Algeria Arab culture was not the only culture. It was very superficial with the mixture of Spanish, Berber and French cultures, so the Jews could not associate themselves with a culture which had no foundation. When I was a boy, I

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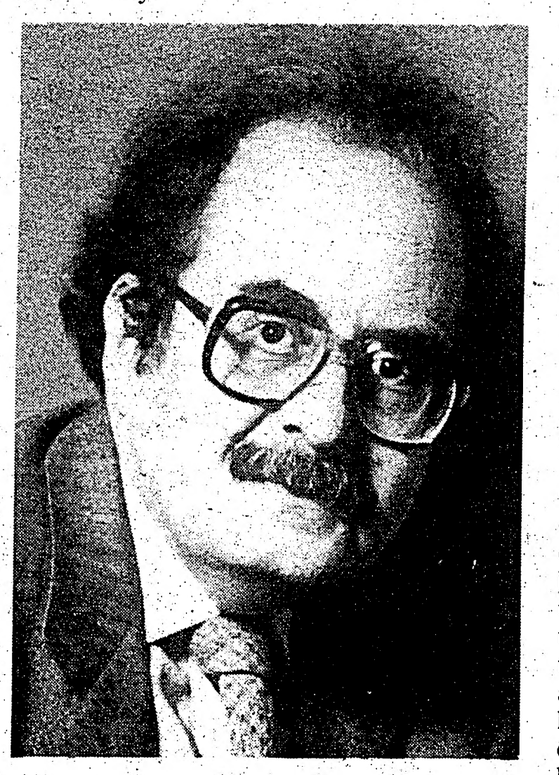
was an Arab nationalist and only associated myself with the French culture as a Western culture; only later I chose French, because it was a liberating culture for me. However, some of my friends chose to write in English.

The Iraqi Jews are descendants of the writers of the Babylonian Talmud and the great scholars of the Jewish Academies of Sura and Pumbeditha. What was the situation of Iraqi Judaism before the Jewish exodus from Iraq?

The Jews elected to stay in Babylon because they had the Bible with them and the Bible was continued in the Talmud. Iraq was also a holy place for the Jews, being the native country of Abraham and in it there is no feeling of being in exile. In 25 centuries they developed a way of survival as Jews without having to defend themselves. The Moslems did not ask them to convert. For example, when they were persecuted, they were on the same footing as Shiite Moslems; Jews had to defend themselves as a community.



How do you explain the sudden urge to leave the country at the outbreak of the Israeli War of Independence?

The development of Arab nationalism was responsible. Arab nationalism was influenced by the Nazis so the Jews were attacked by both. They started to fear anti-semitism in the newly arising Moslem middle class. In 1941, a pro-Nazi Government was elected and Arab nationalists thought that the Germans were going to help them in their fight against Britain but they did not, and we felt that there was no place for us. There was no great Zionist movement in Iraq, but when Premier Nuri Said allowed the Jews to go, on condition that they leave all their belongings behind, all the Jews of Iraq left. I was already in Paris. A few years ago, Iraq invited the Jews to come back if they wanted to — they were welcome — but it is all over. The community as such is gone. This is what I expressed in Farewell To Babylon. I am still considered an Iraqi and my books are still read there.

Have you returned to Iraq?

I would not want to return, I have no nostalgia as there is nothing to return to.

When did you arrive in Canada?

In the beginning of 1954.

Why did you choose Canada?

I spent 7 years in France having received a scholarship and I studied at the Sorbonne. A feeling of a connection between the Bible and North America led me to think of coming to North America, as I explain in my book "La Memoire et La Promesse". The promise is the new land. Canada combines both the memory and the promise, because Canada is always rebuilding itself. I was attracted to Quebec because of my love for French culture.

Do you have an organized Iraqi Jewish community?

Yes, I think that my uncle Aharon Kattan established the first Sephardic community here in 1953, just before my arrival in Montreal. The Iraqi Sephardic community first associated with Young Israel and later with the Spanish and Portugese Synagogue. The President of this synagogue now is Aharon Kattan, so they have become really a part of it.

Did Jews try to organize some communal organizations, like North African Sephardim, for instance?

No, we became part of the organized Jewish community, even though we were different. But they accepted us from the beginning. The only thing our community does each year, within the Spanish-Portugese synagogue, is to bring a Hazzan from Israel who is really Iraqi.

Presently, as you know, about 20,000 Jews who came from Moslem countries live in Montreal. Do you think that the time is ripe in Canada to try to create Moslem-Jewish Relations on the same pattern as the Christian-Jewish Relations that we have here? It has been done in France under the name of Fraternité d'Abraham. Do you think that we should try to do something like this?

Definitely, I think that such a rapprochement between Moslem and Jewish intellectuals would serve the cause of Israel. I mentioned earlier that in Israel, the Iraqi Jewish community is already doing this through its involvement in Arab culture and the media in the Arabic language. Let me tell you one anecdote. Three years ago I was selected as one of the Canadian delegates to a UNESCO Conference on Racism. One delegate was a professor at the University of Mecca, from Saudi Arabia. Other delegates were wondering how a Jew like myself could relate to professor of Islamic culture from Meca. I went to him and saluted him in Arabic and we started to talk, and from that moment till the end of the conference, we were always together. He asked me why don't the Jews speak more about religion to the Moslems? Why is our relationship always political? We have a lot in common and we don't know it. Well of course, this is really true.

How did you become a French writer?

My first job when I arrived in Canada was with the Canadian Jewish Congress. I wanted to establish a contact between French culture in Canada and the Jewish community. There was hardly any nationalism in French Canada in 1954. Nationalism came later. Since I felt part and parcel of the French culture, when I arrived in Canada, I stopped writing in Arabic in order to address myself to my new public. In France I still used to write in Arabic and send it over to Baghdad and Beirut, but when I arrived in Canada, I had no more contact with an Arab public. I had come here to establish myself and to become part of the country. This was my new country and because I had adopted, before coming, one of the official languages of the country, French, this became my language. I became part of the local cultural scene not because of an artificial option but because it was the way I had lived in Iraq and I wanted to live here. I continued my contact with France itself because I had a lot of contacts before I left. Some of my books are published in Paris. French culture in both France and Canada is part of my ongoing life.

Do you think however, because of your background as a Jew and an Iraqi, that you have introduced a specific sensitivity in your writing, that did not exist in Quebec letters?

Yes, there was a very interesting reaction when I published my first book of essays, "Le Réel et le Théatral", which was an essay on East and West. Somebody wrote a very moving article in Le Soleil in which he said "There is hardly any mention in this book of Quebec or Canada, but it is all about Canada and Quebec, because it is written by somebody who lives here — not only from the outside but from the inside. His writing is addressed to us, although he speaks of something else. When I wrote Farewell To Babylon, I was asked by a T.V. interviewer "Now that you are with the Canada Council, that you have written in Le Devoir for many years, and that you are part of the community, why did you feel that you had to write about Baghdad and tell everybody that you are a Jew born in Iraq?" My answer was, that I am a Canadian because I am also a Jew from Iraq. What happened to me was a metamorphosis. The Jew from Iraq became something else without losing what he had been. It was a good friend of mine, the poet, Gaston Miron who analyzed that for me. He said: "Each love does not deny the love that came before — it just adds to it". For me being a complete part of life in this country does not deny my birthright in the Jewish community of Iraq. It is part of my being Canadian. You cannot hide your face, you can mask it, but you cannot remain behind a mask all your life.

In this regard, do you consider yourself a Jewish writer? What is your definition of a Jewish writer?

Some people think that a Jewish writer is a writer who feels that he is Jewish but he doesn't necessarily write about Judaism, even though his writings are permeated by his Jewishness. This is the definition of the Jewish writer that fits me perfectly.

What are your views on the current Jewish literary scene in Canada?

I think that most Jewish writers in Canada, except you and I and two or three others who use French, write in English; they play a very important role in Canadian cultural life. I don't want to mention names because there are too many — from Irving Layton to Mordecai Richler, from Adele Wiseman to Eli Mandel. Some of them are considered controversial by the community, which is fine. I think that what they bring to the Canadian literary scene is very important. They bring two things: first a culture that is universal and is deeply imbedded in time and not in space. The great writer who brought this theme to us is A. M. Klein, who really wanted, in a way, to rewrite the Bible. His major book is The Second Scroll. Klein didn't look at the country only as a space but he brought also the memory of his Jewish heritage. For me this is very important in Canadian Jewish writing. The second thing brought by Jewish writers was freedom from the British tradition. In Canada the break was not as violent and visible as within the American culture and American literature. I know many Jewish writers in Canada. They are totally Canadian and at the same time intimately Jewish. They cannot separate the two entities.

Interesting that you should say that they are totally Canadian. How would you differentiate between a Canadian Jewish writer and an American Jewish writer?

I think the American Jewish writer followed an important development in American writing. He came when American writing was already there. He was not part of it. He was just a newcomer and he did not possess the language. American writing became American before Canadian writing became Canadian. Canadian writing until recently was almost indistinguishable from British writing, so that the Jews did participate in making it Canadian — they were really part of the Canadianization of Canadian writing. Canada is built on memories.

Canada did not cut its relationship with Britain or France. Here nobody had to cut himself away from his own culture in order to prove that he is really Canadian.

In a way you are saying that the Canadian atmosphere was more receptive to Jewish writing and to the Jews than the United States?

When the Jews wrote in America mostly in the '50s and '60s, they became very dominant in American writing. They had to say that they were also Americans, very much so. Canadian Jews did not have to do that, because it was evident that being a French Canadian and Catholic is also being Canadian, being a Protestant English speaking is also being Canadian, being Ukrainian and writing in English is also being Canadian. So that being Jewish and writing in English is also being Canadian.

Do you think that the Jewish writer as such has any impact on the Jewish community on Canada? I am referring, for instance, to the place of the Jewish intellectual in France.

Yes, the French community has French politicians and leaders who are dominated by ideology. The tradition in North America was that the government and politicians were folksy people who didn't necessarily have to have an ideology. In the Jewish community there was a great respect for cultural and intellectual debate but there were more urgent matters to be attended to. The community thought that it was threatened and had to defend itself against any dissension in order not to play into the hands of their enemies. In addition the community had to raise funds for its schools, hospitals and services and for Israel. So the intellectual debate within the community was attenuated because we had more urgent tasks. The intellectuals were not useful to the community as such. The community did not need literary critics nor writers. Leonard Cohen or Irving Layton never wanted to be leaders of spokesmen for the community. This tendency may in the long run be dangerous for the future of the Jewish community because it needs intellectual leadership.

Apart from literature, do you think that Jewish culture is thriving in Canada?

I think there has been a very strong Jewish culture that developed from Yiddish culture. There is also a modern Jewish culture which is not only literary but also philosophical, and oriented toward the social sciences. And now, what is being developed, in modest way, especially in the Sephardic community within the French speaking Jews, is a new form of Jewish art. We already have some painters, a lot of people in the universities, some film makers, writers and I think that this is another aspect of the Jewish culture in this country.

Naim, for a number of years you were very active in Canadian Jewish Congress, where you launched Le Cercle Juif de la Langue Francais. What were your objectives?

When I arrived in Montreal, I went to see Saul Hayes who was then National Executive Director of Canadian Jewish Congress and I said "Where is your French service?" He said, "What French service?" He asked me to publish the first French periodical in the Jewish community, because we live in a French Canadian environment. Immediately after the first issue, there were editorials in **La Partie, Le Devoir** saying the Jewish community is coming to us. It was very well received and it became a meeting ground for the Jewish community and the French Canadian community.

What was the impact of the Bulletin du Cercle Juif?

They were very proud and happy about it. This took place before the arrival of the Moroccan Jews. Some Jews spoke French and some community leaders spoke French, such as lawyers, business people etc. Le Bulletin du Cercle Juif de Montreal was considered good for the P R of the Jewish community but was not central in its interest. This gave me a lot of freedom to write whatever I wished.

It seems to me it is about the same situation today?

Although in the meantime, two things have happened, first, the impact of the French-speaking community here. We now have over 20,000 French-speaking Jews in Montreal which wasn't the case at that time. Second, French Canadians are more aware of the Jews and Jews are more aware of the French today. Before I left the Canadian Jewish Congress I felt that we had to go further.

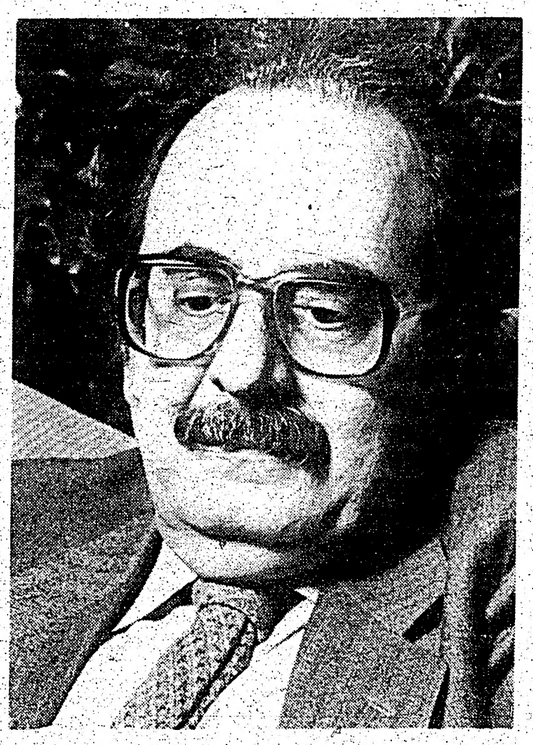
Le Bulletin du Cercle Juif doesn't seem to have changed radically since you left. It is still a small format magazine?

Yes, but now there are other periodicals in French: Jonathan, La Voix Sepahrade, L'Information Juive du Canada. I think that the Bulletin du Cercle Juif should have developed into an important periodical with a certain substance rather than have all these small magazines.

As a former insider in Congress did you always agree with the priorities set by Congress?

In 1954, the great problem was immigration and the German reparations. The other role of Congress was to represent the Jewish community to the larger world and fight for better human relations. I think that Congress was very good at that. But it has not succeeded in finding a voice that would represent it, not only socially or politically, but also intellectually, in order to have a real view of what it means to be a Jew today in Canada. I think that in the coming years this is going to be more and more a priority, because the social organization of the Jewish community is becoming more and more the responsibility of the government. The priority today is really the continuation of Jewish life in North America.

Don't you think that this is basically a flaw in North American Jewry which pays so much attention to its structural organization, at the expense of the essence of Jewish life and Jewish culture?



In a Jewish community, I think that we have not yet developed a real Jewish tradition in that sense in North America. In order to be able to help Israel, we will have to build Jewish life from within.

As a former journalist, how do you assess the present state of the Canadian Jewish press?

A press is two things, its readers and its writers. It is almost a vicious circle. Today the Jewish press is only interested in the communal organizations or in Israel, but what is not being analyzed is how to relate the communal organizations to the general life of the country. I think that freedom of expression in the Jewish press would attract good writers and good contributors would attract many readers. What readers want to find is a serious questioning of the future of the Jewish community in Canada and in depth discussion of where we now stand.

As an Iraqi Jew, you know that the Jewish community in Iraq was in fact the victim of a nationalism which developed into xenophobia. Today many Jews in Quebec are concerned about the rise of Quebec nationalism because they remember Adrien Arcand's anti-semitic movement in the 30s. Do

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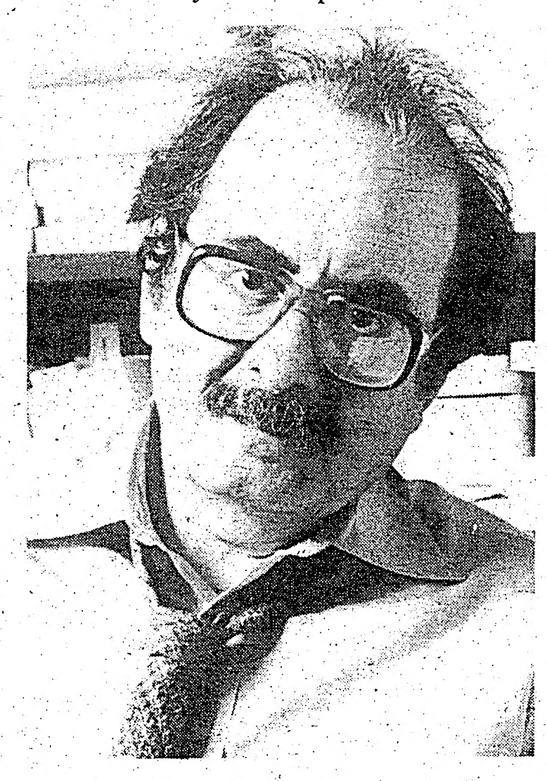
you think that Quebec nationalism represents a threat to the Jewish community here?

I think that in nationalism, there is always a threat of xenophobia. But Quebec nationalism is very dissimilar from what I experienced as a child in Iraq. I do not think that any of the Parti Quebecois leaders that I know could be anti-semitic. Almost all of them have spoken at Congress and at La Cercle Juif. I remember Rene Levesque coming to the Cercle Juif and speaking to the Jewish community. We were all very moved when he said that he would never be able to become part of a prejudiced group because he had entered a concentration camp as a war correspondent and this he would remember the rest of his life. So I think that the P.Q. leaders are very dissimilar from those who were fascist in the 30's and 40's, and even those who had some fascist inclinations in the 30's have completely changed and have stated openly that they have changed. I don't think that the present leadership is anti-semitic, but any leadership in certain circumstances can be changed. I don't think that the Jews have anything against the French language as such; I write in French and I can be Jewish. I don't think that it is more Jewish to be English-speaking rather than French-sepaking. This, also, has to be said to some Jews. The Jewish community should continue open dialogue with the government.



So you are in fact optimistic about the future of the Jewish community in Quebec?

Until now, I haven't seen any sign of hostility to the Jewish community as such. I think that there is a problem with the English language. I would not associate the English language with the Jewish community. It so happens that a lot of Jews do speak English, but this is not, and has nothing to do with being Jewish. They can be Jews in French also.

Naim, for a variety of reasons, as you probably know, a distinction is sometimes made between an Oriental and Sephardic Jew. Do you consider yourself a Sephardi?

Historically, a Sephardi is a Jew of Spanish origin. Sometimes Spanish speaking Jews try to say that they are the true Sephardi. But if you want me to tell you about the Jews in Spain, I will go back further and say that the real aristocracy in Spain was the Arab speaking aristocracy. The Jews despised the Spanish language because they thought Arabic was the language of culture. Spanish was the language of the illiterate masses. Maimonides wrote in Arabic. When anyone speaks in a pejorative way about Sephardim then I say that I am a Sephardi. Historically I am neither Sephardic or Ashkenazic; we were Babylonian Jews.

Do you keep a close relationship with the Sephardic community?

I am part of it.

One observer wrote recently that the Montreal Sephardic community was exemplary. Do you agree with this optimistic evaluation?

In the Montreal Sephardic community, Moroccan Jews are in the majority. They can only be exemplary if they keep the voice of Judaism alive; but they won't be exemplary only by trying to be different at all costs in their diet and songs.

What are your views on the integration of the new Sephardic immigrants in the general Quebec community, which is mostly Ashkenazic? Are there any real problems?

There are important differences in the two communities, but they should become part of the common Jewish heritage. The community is being enlarged and not being divided.

The massive immigration of Jews from North Africa into France has altered the face of French Jewry. Could the arrival of North African Jews in Canada revitalize Jewish life and Jewish culture here?

Not as much as in France. There is already a change in the community in Montreal, which is no longer only Ashkenazic because of the very presence of the Sephardic Jews who are active in the community.

Is there a specified Sephardic brand of Jewishness?

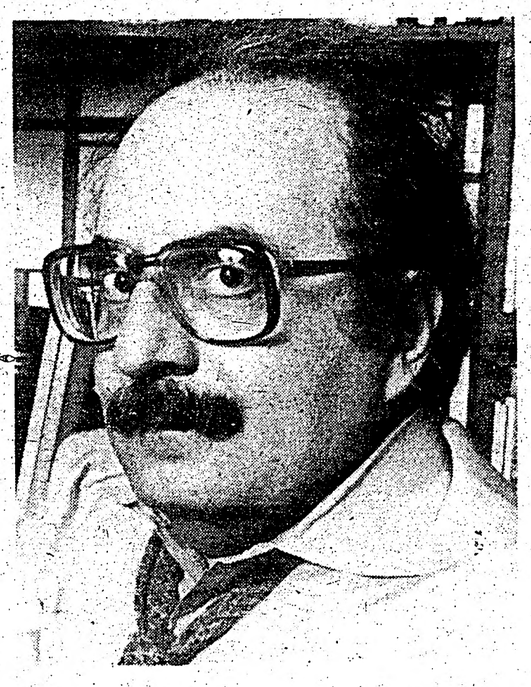
I try to see in my own writing what it is and I think there is such a thing. A Jew born in a Christian society has to explain why he doesn't become a Christian and accept Jesus as the Messiah. In Islam there is no such claim. Jews in Moslem countries are considered as the people of the Book, and no one wants to convert us. The Sephardic brand of Judaism is sure of its own intellectual integrity. It is not the integrity of self-defence or rebuttal.

Don't you think that Sephardic Jewish life is characterized by a certain openess to the outside world?

Yes, because it is self-assured. I think that Israel, in the long run will have to adopt the aspect of Judaism that is typically Sephardic, first, because the majority of the population is originally from Sephardic-Oriental communities, secondly, because of its geographic location.

Naim, I would like you to conclude this interview yourself.

There was always one aspect of my thinking which I inherited from my ancestors, and that was to be able to travel everywhere with my own "grande partie", Judaism, and the Bible. So, I very humbly feel that in this new continent of North America I have come from afar. Behind me there are centuries of tradition but these centuries do not crush me.



On the contrary, they give me freedom. I was recently interviewed on Radio-Quebec and the interviewer asked me: "Why did you decide that your son should have a Jewish education?" My answer was: "Because I received Judaism as a heritage and I felt it was very precious and I did with it what I could. My father and my ancestors didn't tell me what to do with it — they didn't know themselves — and this is the greatness of this heritage. You are alone with it, you develop it without anybody dictating to you how to do it. I said: "My son will do with it what he wants. He is now part of the community and now he is free. I have received a light. I have just passed it on. It is going to stay in the world. There are no certainties or dogmas in Judaism. It is a heritage of debate including debate with God himself, which is the meaning of the word Israel.

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From Shul to Sidewalk Cafe: On being Jewish Today

By Jack Lightstone

Four of us sat in a downtown cafe in a smart Montreal restaurant district. We were four Jews (two male, two female) in our early thirties. We seemed not atypical of our generation, with discrete interests, varied levels of education and a host of other differences which might make us unlikely company for one another. Yet we sat together in conversation obviously sharing deeply significant traits, loyalties and experiences — all seemingly negating the equally divisive personal characteristics. Secular as we appeared, indistinguishable from groups at other tables in the cafe, we felt ourselves a company apart bacause of that sharing. We were Jewish and knew it, and comfortable in the thought. Indeed we constituted a microcosm of a large segment of contemporary Canadian Jewry.

Michael Harrington has spoken of America's invisible poor. One might well describe us as the invisible Jews; overtly moving indistinguishably within society, yet still deeply aware of our Jewish being, speaking and recognizing others who share that being.

None of these thoughts occured to me until hours after that pleasant and unrehearsed scene. Then I was an actor, unbeknownst to myself; only later I recognized the stock and predetermined nature of the plot. We, our little group, and our conversation, were the products of the unarticulated consensus of assumptions and commitments which have directed the course of Canadian Jewry for some 80 years. On the one hand, contemporary Jewry has remained committed to maintaining in some significant sense their Jewish identity; on the other, they are equally intent upon participating fully in the larger Canadian (and American) milieu. That path, they appear convinced, has assured economic security; it has also divested most Canadian (and American) Jews of a traditional Judaic lifestyle. The latter observation, recognized by all and bemoaned by many, has not led to a compromising of the commitment to pass unseen and undifferentiated within Canadian society. But that same divestiture of Judaism lies at the heart of fears that Jews ultimately will assimilate, and so diminish their ranks, in numbers ever spiralling upward.

Still, if our little group of cafe-companions epitomizes the outcome of these processes, that same group flies in the face of those who would raise the alarm that we Jews are 'doing ourselves in' through assimilation. The generation represented by those around that table should not have been — should have been lost to Jewry, if one were to take seriously the 'alarmists' of a generation ago. Not only do we, the younger Jews of the community, still retain our Jewish identity, but also that identity may in fact be more comfortably borne than was the case with our parents. What has happened? Why do we, who should have disappeared from Jewish ranks, feel as Jewish as our parents and more at ease with the feeling? On the whole, we are no more Judaic — indeed generally less so. This generation may, for the most part, remain lost to Judaism. But, I would contend, some structured whole has in this generation emerged to give meaning to, and effectively reinforce, a profound sense of Jewish being. That new 'whole', then, deserves attention and analysis.

To restate my hypothesis and anticipate our conclusions — yes, this generation may be lost to Judaism (in any classical sense of the word); indeed for the majority of Canadian Jewry Judaism may well be beyond rehabilitation. But that something different which has emerged in its place, well integrated and structured, even if unarticulated, commands the loyalty of most Canadian Jews, even young ones, and itself appears entirely secular.

Stories into ritual

Cultural systems are largely comprised of and depend upon a shared view of reality, identity and a set of mutual responsibilities. Members of the system re-create this complex of 'meanings' by telling themselves and one another 'stories' of what it means to belong to the group and by engaging in ritual behaviour geared to that end.

Changes in that complex of meanings, of notions of 'who the group is' entail, and are entailed by, changes in such stories and shifts in ritual behaviour. The 'old' narratives and rituals, however, are never discarded, but subtly changed over a period of time. For group identity and consciousness may not, virtually by definition, survive such a radical change in 'story'. To recount a narrative one day in response to the question, who am I?, and to adopt on the next an entirely different account involves the dissolution of one's group identity or allegiance in order to embrace another. It is, in short, to convert. But the phenomenon we wish to investigate patently involves no conversion, but a metamorphosis, shifts in the sense of 'who we are' so contiguous with 'who our grandparents or great-grandparents were' as to have happened impercetibly — almost unconsciously. The consciousness of continuity of, and with, the group remains intact. We examine, therefore, those shifts in narrative and ritual. How have we changed sacred story and holy act since our ancestors left the 'traditional' world from which they came? This constitutes our problem to discover not only who we are, but also what we have become.

All Canadian Jews, with very few exceptions, find their immediate Jewish heritage in Rabbinic Judaism. The latter emerged in the aftermath of the destruction of the Temple in Jerusalem in 70 CE and, with it, of biblical religion, this in the process of a revolt among the Jews of the land of Israel against Rome. By the 7th century Rabbinisim was the religion of almost all Jews in the Middle East, the Mediterranean basin and Europe, and remained the dominant form of Judaism in these areas up to and through the late 19th and early 20th centuries, that is, to those years which saw the massive waves of immigration of Jews to the United States and Canada. To understand the contemporary expressions of Canadian Jews qua Jews, then, entails, on the one hand, examining what has become of Rabbinic Judaism in Canada, its sacred story and holy acts and, on the other, analyzing what new forms of activity and belief, along with the shreds of Rabbinism, have come to define the Jewish life of contemporary Canadian Jewry.

The Rabbinic Judaism of the immigrants provides them in their 'homelands' with a virtually comprehensive cultural system. According to the sacred story of the ancient rabbis, the religious "masters" of Rabbinism, the God of Israel, YHWH, having made a covenant with the Patriarchs and having liberated their progeny from Egypt, vouchsafed to Moses on Sinai a dual revelation (Torah). One, in written form, they hold, is the Pentateuch (the first five books of the Hebrew Scriptures). The other revelation Moses communicated orally, say the rabbis, to successive generations of Israel's leaders following Moses. The rabbis claimed mastery because of their knowledge of this whole Torah, and while their writings, the Mishnah, the Palestinian and Babylonian Talmuds and subsequent codes and commentaries, are expressions of Torah, ultimately Torah resides in the person and pronouncements of rabbis and their disciples. The parameters of the content of this whole Torah of Moses "our Rabbi" are open-ended: under the authority of the rabbi's Torah fall not only such matters as prayer, synagogue, religious fasts and festivals, but also family, business, civil and criminal law, and the judicial system by which these are legislated and enforced. In this sense, then, the Rabbinism of the immigrants provided them with all requisites of 'religion', society and culture.

Challenge of the open society

The Canadian context, like the American, provided the Jews and Judaism with a cogent challenge. The price of free and open participation by a Jewish minority in a 'secular' society (overwhelmingly indebted to Protestantism for its culture) meant relegating their lives as Jews to something other than a total, all-encompassing cultural system. The latter was now defined by the surrounding Canadian and North American milieux, and a reasonable level of participation within that sphere was not only desirable in itself, but a requisite for economic survival. To be sure, Canada was and remains a pluralistic society, in which cultural differences among its minorities are tolerated, and even encouraged. But societies, especially modern pluralistic ones, still depend for their cohensiveness and solidarity upon shared norms, values and life-styles. The cost of not conforming to this consensus is social prejudice, on the one hand, and limited economic opportunity on the other (although, of course, the corollary did not always hold). Jews overwhelmingly opted to remain Jews, in some significant sense, and fully to contribute to, and benefit from, Canadian society and life; they perforce adopted distinctive definitions of 'Judaism' — all by means of an unofficial consensus, confirmed in their contemporary 'narratives' and 'ritual behaviour', and without regard to traditional rabbinic authority.

We Canadian Jews, like our co-religionists in the United States, generally practise Rabbinic Judaism in only a most selective manner. Rabbinic legal injunctions (the halakah, the "way" of Torah) concerning such matters as refraining from all manner of labour on the Sabbath and Festivals seem little honoured. Neither are dietary laws, injunctions regarding regular, daily prayer, distinctive dress, menstrual taboos, regular Torah-study, and the like. It goes without saying that laws governing business, civil

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and criminal suits and courts will have been laid aside in deference to Canadian laws and jurisprudence. Synagogues as the loci for communal prayer suffer from infrequent and sporadic attendance, even while the incidence of formal affiliation with the synagogues via membership remains relatively high.

For all this, however, we Jews appear remarkably consistent and persistent in what of our traditional (Rabbinic) religion we choose to practise. For example, most Jews participate in prayer services on the New Year and Day of Atonement and fast on the latter. While the interdictions against leaven and other laws pertaining to the Passover may not widely be observed, the family seder finds widespread participation. Many families reunite at a Friday evening meal ushering in the Sabbath, the observance of which is otherwise little honoured. The festival of Hannukah, commemorating in the minds of most Jews a fight in the 2nd century BCE against the Seleucid (Hellenistic) Empire and forced 'assimilation', also retains a considerable following. Many Jews find similar significance in Purim, in which physical, not merely cultural, existence is seen to be thwarted. To all this, finally, one must add the general consensus among our ranks that Jews marry within the fold.

* * *

That we have largely abandoned our traditional patterns of behaviour and belief ought little to surprise us; most Canadians have done so. What calls for interpretation and explanation, however, is the (self-)consistency in what has been selected from Rabbinism for continued observance.

In part, the explanation is to be found in the commitment of Canadian Jewry fully to participate in the economic and cultural life of Canada (and of North America). We would pass invisibly in these spheres. Traditional practices which impinge on this passage on a mundane and daily basis remain honoured in the breach. But we should keep in mind, too, that the culture of contemporary Canada is principally secular in tone; Canadians view the passionately devout of any religious persuasion with suspicion — even scorn. Yet Canada's Jews would remain Jews within these socially sanctioned parameters and in fulfilment of the requisite level of visibility.

Selective practice of Jewish ritual

If we have made some sense of the criteria for exclusion from the canonical list of Judaic observances, we have not abstracted the criteria (implicit only, to be sure) in that widely shared complex of ritual acts still performed by contemporary Jews. Much, if not all, of what is practised by ourselves today patently stresses the importance of Peoplehood and, within that context, of the family. The Passover seder, marrying within the 'faith', family meals on Sabbath eve — in all this, Jewish Peoplehood and its consistuent element, the family, are offered and reinforced as principal values. (Whether these are religious values we may reconsider later). God and Torah seem either conspicuously absent or, at the least, carefully hidden away as symbolic foci.

This selective practice of traditional Judaism does not alone bear the burden of this 'religion (?) of Jewish Peoplehood.' Rather these rituals have recently been incorporated into a wider complex of Jewish sacred story and holy action. For surely within the last two decades the destruction of European Jewry (the "Holocaust") and the establishment of the State of Israel have come to constitute powerful symbols in the consciousness of Canadian (and American) Jews. Israel's Independence Day and Yom HaSho'ah (Holocaust Memorial Day), along with numerous Holocaust-related events and Israel-focused activities comprise a new public ritual. The lay leaders of such activity command honour and respect, commensurate, to be sure with their dedication and hard work. If the synagogues are, for the most part, not houses of prayer, they remain "houses of assembly", albeit for these new Jewish activities.

That Israel (people and state) and Holocaust have displaced Torah at the symbolic centre of the structure of Jewish identity finds confirmation not only in what we do but also what we are prone to say, in our sacred stories. Often one hears such confessions as: because of Israel, I am proud to be a Jew; Israel is the guarantor of our continued existence; Israel's rising out of the ashes of the Holocaust is like that of the phoenix from the fire; the Holocaust brought about in large measure the establishment of the States; the establishment of the State after the Holocaust reafirms the indestructibility of the People; the Holocaust commands us not to assimilate.

Surely these are elements of a new sacred narrative, present but generally left inarticulate. We Jews are a people eternal, who, when subjected (as in the Holocaust) to the most 'advanced' techniques of mass destruction, miraculously survive renewed (as in the State of Israel). Holocaust and

Israel constitute the paradigm of the Jewish situation reflected as well throughout centuries of miraculous persistence. Holocaust and Israel are prefigured in a litany of similar, though perhaps lesser, events: Egypt and liberation; Hamman and Mordechai; Antiochus and Judah the Maccabee. All this culminates and finds its most perfect expression in Auschwitz and the re-united Jerusalem, and continues to be repeated in the "miracle" of the victory in the Six Day War and in the Yom Kippur War. How we shall come finally to integrate into the story the recent events in Lebanon remains to be seen.

Central symbol of Canadian Jewry

Here, then, are the central symbols, sacred stories and holy rituals of contemporary Canadian Jewry. But I would maintain that a silent partner lurks in the shadows. This is no secular, ethnic ideology. Words like "eternal", "miraculous", "indestructible" do not connote things of this world, but other-worldly entities. And if the Peoplehood of Israel seems endowed with such qualities, then implicity, at the very least, Israel, even though 'in the world', appears the object of processes deemed to be outside this earthly sphere. Israel points to a transcendence in this symbolic structure of word and deed. When Jews believe that Israel's existence remains guaranteed in transcendent terms, then they point, however obliquely, to a transcendent guarantor, although they will not call him by name, YHWH, or any other name. It should not surprise us, therefore, that we contemporary Canadian and North American Jews offer no theology for our undeniablely religious sense of identity. For in not allowing ourselves openly to admit of God's hand in Israel's destiny, we fail to address a range of questions one would want to ask about such a God who would repeatedly redeem his People from recurrent threats to their survival, threats the deity either condones or cannot forestall.

The veil drawn before the transcendent and religious aspects of this 'religion if Jewish Peoplehood', if not consciously drawn, is functional. Whatever the consensus reached by us Jews, God is not on the list of symbols agreed upon. To force his presence, then, is to shake the consensus. The primary 'rule' of all systems, consensual or otherwise, remains: do nothing to disturb the stability of the structure.

Will a new Judaism emerge?

Whither have we gone since our immediate ancestors left their traditional homelands and Rabbinic Judaism? Our identity-defining stories, symbols and actions all have changed. Continuity with Rabbinic Judaism endures, to be sure: to what degree, is another matter. God and his Torah appear central to the Rabbinic view of reality. Precisely these we have moved to the periphery or even beyond that. We have survived assimilatory forces, because being committed to survival, we have forged by consensus of Jewish identity. That Jewish identity, moreover, seems religious in significant ways. But I am uncertain whether Judaism has survived for other than a very small minority.

We four, sitting at the table of a fashionable cafe, invisible as Jews among the other parties, were unlikely company for one another. But all shared a common discourse. We talked of our experiences of Israel, without prior intention to do so. We spoke of travelling in Europe, searching out the relics of the Holocaust and of Jewish settlement, and we surprised even ourselves that each should have sought to do so. The four of us clearly manoeuvered, as individuals and as a group, within the symbolic matrix of the Religion of Jewish Peoplehood. Whether a New Judaism will re-emerge revividus to challenge the Religion of Jewish Peoplehood, and which will prove the stronger and more effective — here analysis must bow to speculation. And our crystal ball yet remains too cloudy.

Jack Lightstone
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Fiction

Writing Jewish Stories

By Donn Kushner

Field and Stream rejected my story about the seeing-eye dog who hid the sad news that he was going blind from his master, as did **The National Optician's Journal**. My tale of a Vietnam veteran with his private parts shot away who, nevertheless, managed to achieve a meaningful emotional relationship with a beautiful girl, was turned down by nine magazines, four of which added nasty notes about originality. About this time my girlfriend Jan left me to move in with a computer programmer. She took the posters, the tape recorder, half of which I had paid for, all the spices and herbs but the senna pods, and the loose clothes hangers. In the note she left about forwarding mail she told me of a magazine, just out that year, **Small Remnant**, that was looking for stories on Jewish themes. "Your stuff might appeal to them," she wrote. I doubted if she meant this kindly but decided to follow her advice. I already had plenty of ideas for stories on Jewish themes, of course, though I had never tried that particular **genre**, but in order to acquire information that would add detail and authenticity I visited the Goldfarbs on the fourteenth floor.

I had nodded and smiled at Mrs. Goldfarb every day in the elevator but I had not yet met her husband. I knew something about him, naturally, from talking to the neighbors: he had been a cabinet maker until arthritis crippled him, and he still helped his wife in their little furniture store. He let me in when I rang and limped back to a big table by the window where he had been playing solitaire. You never saw such a game! It must have used ten packs of cards and covered the whole table; black runs on red, runs by suits, building down from kings and up from aces, building in both directions from the 7s, and other sequences I couldn't understand.

"Is it hard to win?" I asked Mr. Goldfarb.

"I don't win it," he said. But he went on playing, moving this card or that. Between moves he looked down at the street.

Mrs. Goldfarb came in, her hand on the arm of a tall old man with a wonderful long white beard. I had seen him with her before, but I didn't know if he was her father, or Mr. Goldfarb's, or the father of neither of them.

"What are **you** doing here?" Mrs. Goldfarb asked.

"I'm a writer," I said. "I study the human condition."

"Oh, my!" said Mrs. Goldfarb.

I went on to explain that I wanted to write a story on a Jewish theme, that I had several ideas for such stories, but that I felt that discussing these ideas with Jewish people would add conviction and local color.

The old man sat down at the table; tall as he was, the ends of his beard touched the cards. "Good boy!" he chuckled. He had such a deep voice, it made the furniture rattle.

"That's quite a game Mr. Goldfarb is playing," I said politely.

"That's a game!" the old man said. "When he wins that game the Messiah will come!" His quaint manner of speech was enhanced by a rich central European accent.

Mrs. Goldfarb brought cookies and three cups of tea, sat down, then rose and brought another cup for me. She nodded me to a seat across the corner from the old man, who bobbed his head up and down so that his beard fanned out among the cards and touched the plate of cookies. These were dry commercial shortbreads; I had expected something more ethnic, but probably the store and the apartment took all Mrs. Goldfarb's time. She was sharp-faced, in her fifties, with a definite way of speaking: a person with a mind of her own. Ladies at the supermarket gossiped about her, hinting at some scandal that occurred years ago, before she was married; I hadn't been able to learn what.

He husband was much milder; he smiled modestly and seemed eager to please everyone, even me. He looked encouraging as I explained further that, though I had many original ideas for stories, I still wanted to follow the market. Indeed, I thought it wrong for a writer to waste his time on material that wouldn't sell. I told them that I had recently learned of an outlet for stories on Jewish themes and had even evolved plots for several such stories. Now I had come to get their reactions to these plots, hopeful to learn details which a non-Jewish person such as

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myself could not know. Also, it was very important that my stories should not offend their audience. I had no prejudices, I said: to me, Jews were just like anyone else.

"What next?" Mrs. Goldfarb sniffed.

"So, with your permission," I said, "I'll tell you one or two of my stories. I'll run them up the flagpole and see if you salute them."

The old man smiled knowingly. Mr. Goldfarb looked as if he wanted me to explain this expression but, not to be sidetracked, I told them my first story.

This one, I thought, had definite market potential. I knew that Jewish people had strong family ties, felt deeply about love and marriage, and remembered the Holocaust. My story concerened a newly-married couple in a small European town. I thought of Roumania as a setting because of all the colorful costumes on the villagers watching the wedding. The ceremony would be colorful too: a crowd of beggars, violinists and holy men. Then, a few days later, when the young man had risen from the happy marriage bed to greet the beautiful morning, the German troops had come.

They arrested the girl along with the rest of the village Jews. The young man hid at first, later gave himself up to join his bride. They were shipped out in the same boxcar. At the camp gate they were separated, he to the right, she to the left. Somehow they survived the camp, the war, refugee camps in which they just missed each other. Both immigrated to Canada, met by chance later and were happily reunited. Though I did not discuss this with the Goldfarbs, I had considered having them meet in New Brunswick; that is, in Acadia, with its flavor of Evangeline; but this might appear contrived, or the allusion might be lost on the audience I was most concerned to reach. For that matter, I could have them meet and settle in New York City, a site more attractive to the American market.

They were all looking at me, the old man as if I were not there, Mr. Goldfarb mildly, Mrs. Goldfarb with a curious smile. "He gives himself up?" she said. "Why would he do that?"

"Perhaps he thought he could help her escape," Mr. Goldfarb said kindly.

"How could that be? Is that what you had in mind?" Mrs. Goldfarb asked me.

"Not at all. He loved her, he wanted to be together with her."

The Goldfarbs looked at me strangely again; apparently, they still didn't understand. "Something like that happened to your cousin Moishe, from Lodz," Mrs. Goldfarb said to her husband.

"He was a good boy!" The old man's open mouth showed pink between his beard and mustache. A drop fell from his upper lip.

"You had a cousin who was separated from his wife in a concentration camp, and then reunited?" I asked.

"More or less," Mr. Goldfarb said modestly. "Except, they had been married for some years. They had two children. When the rest went in, he managed to stay out. He had been a **schochet**, a slaughterer. He worked with a pig butcher in another town, who enjoyed the secret so much he kept it to himself."

"And they were all reunited after the war?"

"Not all," Mr. Goldfarb said sadly. His words introduced a morbid note I had hoped to avoid. Still, in another version of my story it would be possible for the couple to find compensation in their new freedom, perhaps to have more children. While I was polishing up the details of this plot, Mr. Goldfarb said, "They settled in a suburb of Toronto. They had a beautiful house with a swimming pool."

"They didn't like each other much," Mrs. Goldfarb said.

"No," her husband agreed. "Neither before or after. Besides, she didn't forgive him for escaping. But they didn't separate."

"They had no one else," the old man boomed.

Mr. Goldfarb nodded and, suddenly, began to lay out more cards on the table from a pack that, I realized, he had clutched all this time in his crippled hand. The old man and Mrs. Goldfarb remained quite still, watching with great concentration until the sequence he was following, whose order I couldn't understand, came to an end. "That's a good one," his wife said.

"It came to me just now while I was thinking about Moishe," Mr. Goldfarb replied. "Your son sent a package," he added. He nodded towards a small table from which the photograph of a pale young man looked out to the room: a man with a broad forehead and such a wide thin mouth that his narrow chin seemed fastened on only by a fringe of black beard. He had great dark eyes that looked directly at me, eyes that saw everything and didn't like it. Mrs. Goldfarb took a thick tan envelope from the table and examined its contents as I began my second story. The envelope held a number of sheets of poor grayish paper, printed in runny black letters. I read the word "DESTRUCTION" on the top line.

I had realized there was danger in handling such contemporary material as in my first story, but I thought that a tale from the "golden days" of the shtetls, those little villages of Poland and the "Pale" of Russia so lovingly desdcribed by Sholom Aleichem, would appeal to the audience I hoped to reach without raising bitter memories. My story had a contemporary message too: I had read that many Jews were concerned now with all their people who were marrying outside the faith. My tale dealt with a scholar, a gifted youth who studied too much and almost renounced his religion but who was redeemed by the devotion and piety of the fresh, beautiful daughter of a simple cobbler.

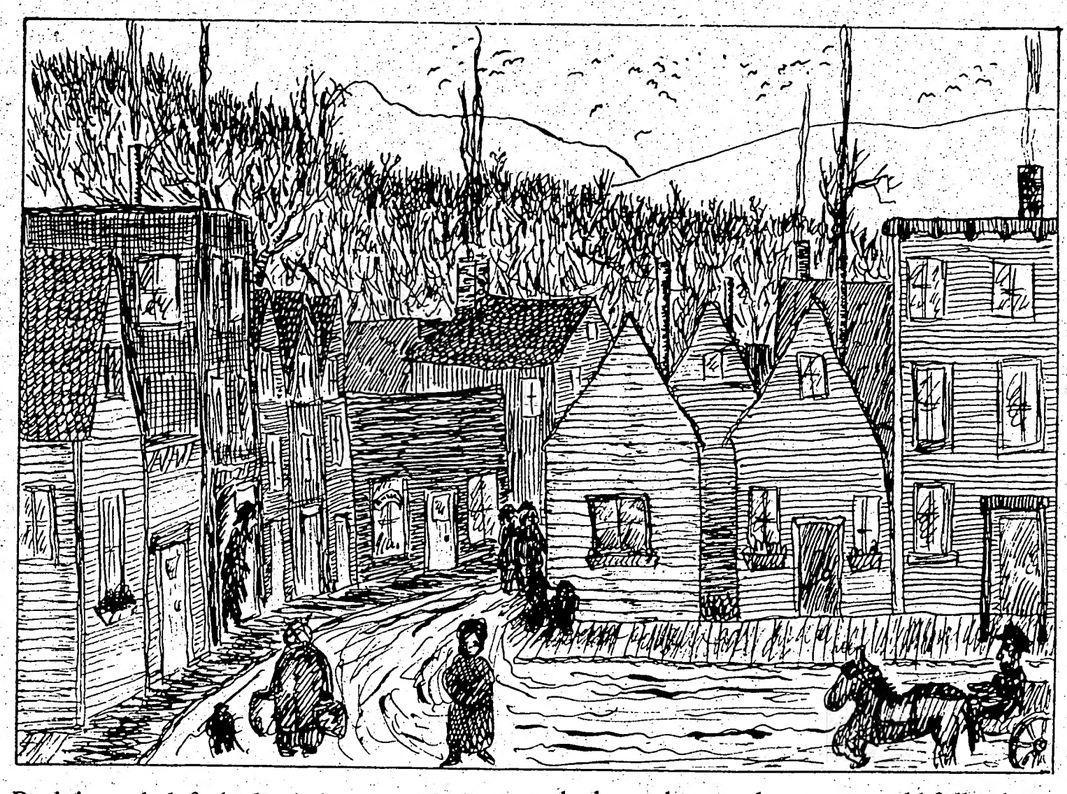
"Oh, my!" Mr. Goldfarb said to his wife. "That sounds like the story of your great-grandfather Shmuel and his wife Rosie."

Mrs. Goldfarb smiled. "So it does," she said and then, without hesitation, even with relish, she told me the story.

"Shmuel was a rabbi's son," she said, "a tall, beautiful boy with white skin, curly hair, dark soulful eyes with just a touch of mischeif. He was so quick and clever that for him to read something once was to understand it in a flash and remember it always.

"That was the trouble: he read too much, he discussed too much, with the scholars at the shul, of course, but then, despite their warnings, with the atheists and the Polish intelligentsia at the tavern. Rosie, the tavern keeper's niece, sat with him; the fact that he would keep such company with a young girl was shocking, it was considered a sign of moral weakness; in those days parents arranged marriages, a bride and groom didn't meet until wedding day. But Rosie, without modesty or embarrassment, sat by Shmuel's side, not drinking, silent, cracking sunflower seeds.

"Then came scandal. Shmuel began talking with the priests. He strolled openly in the rectory rose garden with Father Ignaz. His company was almost all gentile: well dressed young men and beautiful young women drove him about in their carriages. The girls hung on each word; they spoke to him in low voices, they pressed his hand, they blushed. You would have thought Rosie would vanish, but she had no shame. She sat in her corner, short, round, pretty, saying little, seeing all. She would wait in the tavern after Shmuel left. She was quiet, scornful: any man who approached her was sent off with his ears burning. Shmuel always returned to join her, sometimes very late;



Rosie's uncle left the back door open for him. Rosie would give Shmuel a look, half mocking, half approving, and permit him to walk her home.

"But Shmuel didn't convert. To the goyim it was a scandal." Here Mrs. Goldfarb's eyes glinted at me. "But even greater scandals arose when tales spread about the young Christian girls who had been so eager to convert him. Shmuel was no dope, he had taken full advantage of his good looks and what you might call the climate of religious excitement. A young woman left her husband; three girls broke their engagements; another was dropped by her fiance; two left suddenly for long 'health cures', as their parents said. Who knows how many others hid their secret quietly?

"And Shmuel and Rosie married, a proper wedding, they stood under the chupah. They moved to Warsaw, helped by his wealthy uncle, the Rabbi's brother, who wanted to get this dangerous young man as far away as possible. Through his connections the uncle put Shmuel in a shop where he did well; he did very well, better not to ask questions! He left this business, started one of his own, then another; always he sold out in time. Then he went into quite another line of work: he became the owner of a brothel, one of the finest in Warsaw."

The old man said suddenly, "In the parlour they had a grand piano with a student from the conservatory to play it. They had red plush couches, so deep you would fall asleep as soon as you sat down. There were beautiful pictures of ladies and gentlemen on the walls. The girls were very polite; they brought cold drinks and talked with respect."

"Shmuel brought him there just to show him how well he was doing," Mr. Goldfarb explained. "At his age he didn't have an interest in the other thing."

The old man looked as if he wanted to challenge this. "I wasn't interested, at the time," he said loftily. He was so serious that it took me a minute to remember that this Shmuel had been Mrs. Goldfarb's great-grandfather. It wasn't possible that the old man had known him: he couldn't be **that** old! I decided he must be out of his mind, senile probably. I moved my chair away an inch. Mrs. Goldfarb, who didn't miss a thing, smiled but went on with her story.

"Shmuel's wife, Rosie, never went there, of course," she said, "though she managed the books. For a madame, Shmuel had a Christian woman from the village, the one who had left her husband. Rosie dealt with her politely; they drank tea together. Two or three of the girls Shmuel had ruined were in the house too. Why? To be closer to him? To pay for their sins? To enjoy feeling wicked? With such people, who knows?"

Mr. Goldfarb gathered up a handful of loose cards, shuffled them, and laid down a row of five on which he began building. Again, I couldn't figure out the system, but the others knew. "There may be a chance there," Mrs. Goldfarb said in a respectful voice.

"We thought so before, but it didn't work out," her husband replied. "Perhaps I should start again."

"No, don't do that; it takes so long," Mrs. Goldfarb said.

Mr. Goldfarb went on laying out cards. His elbow touched one; it fluttered from the edge and landed near my feet on the small carpet beneath the table. I bent to pick it up. I had never seen such a carpet; perhaps it was a special order from the Goldfarb's store. It was full of little figures of men and women dancing, children playing, soldiers scaling a castle wall, farmers ploughing, ships fighting at sea with drowning sailors. The human figures were smaller than that of the fallen card, the King of Diamonds. As I reached for it I felt a large hard finger probing my back. "When they fall there we let them lie," the old man said. His finger held me down while his high-topped black shoe with its great thick sole came down on the card, twisted and ground it into tiny scraps. He removed his finger and, as I straightened up, shook it before my nose, smiling happily.

Mrs. Goldfarb picked up the tan envelope. "Where does my son write from?"

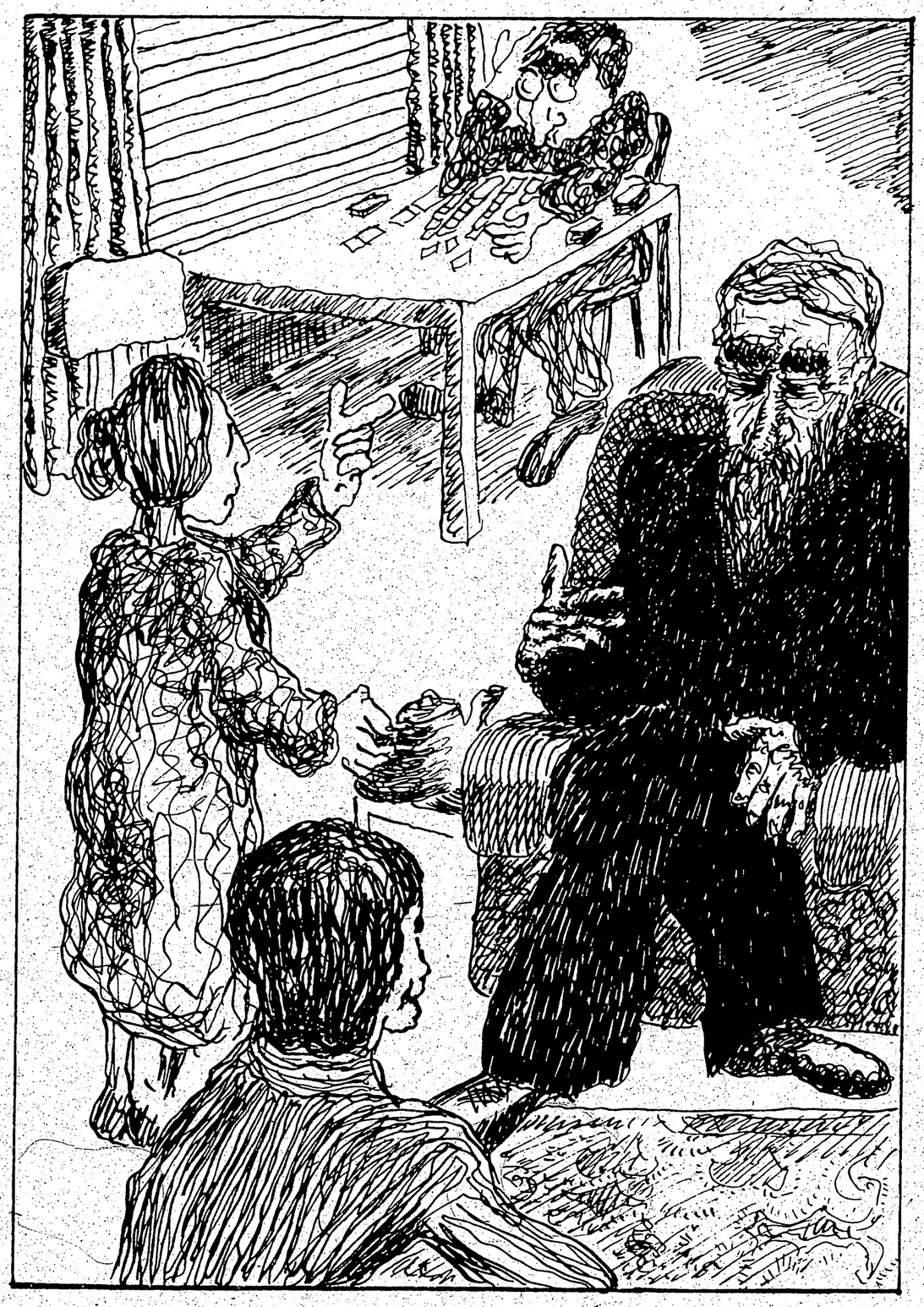
"Someone brought it," Mr. Goldfarb said. "No postmark. He must still be in hiding. Were the Mounties by the store again?"

"A man was asking, but a Frenchman from France, I think. It could be Interpol."

"My!" the old man said, "I told you he'd be famous!"

"He's famous enough," Mrs. Goldfarb said. Then she remembered me. "Have you tried out enough stories now?"

I hardly thought I could use their last story; indeed, if I did, I might be accused of anti-semitism. These Goldfarbs were not comfortable people to deal with. Still, I told them another story. I was sure even they wouldn't want to change this one, it was so full of compassion and brotherhood. It would do them good to hear it, and I might still be able to pick up some useful hints. My story would deal with a small Jewish businessman who found himself in almost daily contact with a rabid anti-semite. By patience, by repaying good for evil, the Jew eventually makes the anti-semite love him; at the end of the story they are friends. I had not yet worked out the



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locale, the minor characters, all the details that bring a story to life. As it would take place in Canada, however, among merchants, I was sure that I could gather such details myself. Perhaps I could set it in a furniture store: I could visit Mrs. Goldfarb's shop, watch her operation, study the shipping and receiving room where, already, I pictured some of the main scenes occurring. The old man chuckled and winked at me.

"We knew a man like that, in this country," Mr. Goldfarb said. "What was his name?" he asked his wife, "Essig?"

"Yes," Mrs. Goldfarb said, "Irving Essig."

"I remember him well," Mr. Goldfarb said. "He loved flowers. He tried this business and that, but nothing worked. Why? He was careful, hardworking; he studied accounting in the evening."

"He was a good boy!" the old man said.

"He didn't have the flair, the luck," said Mrs. Goldfarb.

"He spent too much time thinking of flowers," her husband said thoughtfully. "That's all he cared for: shrubs, houseplants, everything that grows."

"He didn't have the touch," Mrs. Goldfarb said.

"True. What he planted, died. That broke his heart; he gave up gardening himself. But then he met a gardener, a Scotsman."

Mrs. Goldfarb laughed. "Hamish MacIntosh."

"MacIntosh's partner had moved, he was looking for another one. Irving Essig had the money. What an opportunity! he thought. MacIntosh said yes, the business went like a charm from the beginning."

"MacIntosh could make things grow," Mrs. Goldfarb admitted.

"He could make anything grow! He was a big fat man with pudgy fingers; what they touched, bloomed."

"An ignorant man," Mrs. Goldfarb said.

"Yes," her husband agreed, "he could hardly read or write, but Irving Essig made up for that, kept the books, dreamed up clever advertising and promotion schemes."

"MacIntosh and Essig!" Mrs. Goldfarb commented.

"The firm did very well. On Sundays whole families drove out to admire their beautiful displays, to buy shrubs and flowers. Irving Essig stood behind the counter, as happy as could be, advising the customers; but always, if a real question arose, he told them to ask his partner, Mr. MacIntosh, who stood there wherever he had happened to stop, as if he needed a push to get him started. But when he spoke, what he said about growing things always made sense.

"But one hot dry day," and Mr. Goldfarb's face became suddenly very sad, "some customers, a young couple, kept talking to MacIntosh when he was spraying flats of petunias with a hose. They kept pulling him away to ask about shrubs, then about wicker garden furniture and bird baths, things he didn't care for. When they had gone without buying anything, he finished watering, coiled the hose, walked into the office and said to Essig, 'Did you see what those dirty Jews did?!'"

"Ah," Mrs. Goldfarb shrugged.

"Poor Essig!" said her husband. "How could he answer? MacIntosh told him, 'They made the flowers dry up; they talked.' Essig watched the couple getting into their car. He didn't know them; he didn't even know if they were Jewish, who could tell? He was a small mild man, and so shocked that he said nothing, hoping that such a matter would never arise again."

"But it did," Mrs. Goldfarb said.

"It did," her husband agreed. "Whenever anything displeased MacIntosh he blamed the Jews."

"And everything displeased him," said Mrs. Goldfarb.

"His health was failing, poor man. This made him irritable. If an Italian wholesaler sent defective shrubs; if the Chinese boy who brought topsoil left the pavement dirty around the bin; if the Finns who delivered well-rotted manure gave short weight, he would say, 'You see what that damn Jew did!'"

"Poor Essig had to listen to all this," said Mrs. Goldfarb.

"He did indeed. MacIntosh would say out of nowhere, 'Jews, you can't trust them; they're lazy, they're stupid, they live like pigs!' Essig soon realized, of course, that MacIntosh used the word as a general term of abuse. He didn't know what 'Jew' meant; he didn't even know his partner was a Jew."

"A stupid Scotsman!" Mrs. Goldfarb said. "Whoever heard of a stupid Scotsman?"

"He was the most ignorant man in the world," her husband agreed, "except about gardening. What was poor Essig to do? His money, his whole life was tied up in this gardening business. He could never run it alone, he didn't have the touch. Besides, he now fell sorry for MacIntosh. The man was sick, really sick. He lost weight every day; his skin grew loose and turned grey.

"And more than that: Essig admired learning and intelligence. It hurt his heart that anyone could be so stupid as MacIntosh. He considered the man as smitten, a cripple, a person who had lost more than his arms and legs. And the worst was, for such an affliction he could give no comfort.

"MacIntosh was a goner. When he could no longer walk, his son worked in the nursery. A sensible fellow, the business would go to him. He knew gardening, though not like his father. Essig thought they could get along. This son was formal, distant, but polite. When he had heard what his father said earlier, he tried to hush him up, but it was past the time for talking. Once MacIntosh called his own son a dirty Jew. No one dared tell him that Essig was Jewish, especially after he went in pain to the hospital. Essig saw him there. On his last visit, MacIntosh squeezed his arm with his big wasted hand and said, 'That Goddam Christ-killing Jew of a stomach of mine!'"

"And he died," Mrs. Goldfarb said.

"He died. Essig went to the funeral, shed tears by the grave. Except for the words, MacIntosh had been fair with him, even kind. When shipments of peat moss or fertilizer came in, the big man wouldn't let Essig handle the heavy sacks. He would stand in the office, admiring, while Essig went over the figures. Essig wept that such a good gardener had died. Behind him he heard a woman whisper, a very refined voice; it was a cousin of MacIntosh who had often come to the nursery for free shrubs. 'The old pig is gone,' the voice said. 'There's the Jew who took all his insults to stay in business. They'll do anything for money.'"

"She was a bad girl!" the old man said.

Both Goldfarbs fell silent. Mr. Goldfarb looked at his game of solitaire, delicately touching cards to straighten them. The old man was chuckling over one of the sheets of paper in the envelope Mrs. Goldfarb's son had sent. When he saw me watching him, he smiled sweetly, took another copy and handed it to me. I realized then that it was a political pamphlet, very closely printed, with little immediate mass appeal. Personally, I believe in keeping away from political entanglements: too many good writers have had their careers spoiled by wasting their time on "injustice" and "human rights". Still, since the old man was watching me, I had to read some of it.

It was even worse than I thought. One sentence read, "Admitting that justice without love is a cold reflection of what we need, can we, poor relations, have even the former? Since, as we have concluded above, all-existing social institutions, finally, perpetuate injustice, is it time at last to clear them away and start again?" I didn't know what to make of all this; there certainly seemed to be a crackpot in the Goldfarb family.

"The poor boy argues so much, so many details, who can follow him?" Mr. Goldfarb said.

"He has his followers," his wife replied. I saw that the title of the page was: "IS THERE ANY ALTERNATIVE TO DESTRUCTION?" I read another sentence: "Again, is such a cleansing likely to bring about even a more just order, given the raw material from which such an order must come? Our conclusion would seem to be: No. Or is there some key, not yet discovered, that will unlock man's bitter, barren heart? If so, is the time past for finding it?"

The old man saw me puzzling this out; perhaps I shook my head. "He's a good boy," he said. Then his voice, so rich before, became dry, without an accent. "He's rational: he follows an argument to the end, like a rat after meat. He knows his mind, he trusts it. What he concludes, he will do. People, even people, respect this. Here is a leader, they say. He let himself be moved by pity once; not again, I think. Too bad he can't write," he added, "but who'd read him?"

"Hush," Mrs. Goldfarb said. The old man smiled at her, his face looked foolish again. Mr. Goldfarb began to shuffle a great stack of cards and looked at his game of solitaire as if he would play it forever. I made my excuses as soon as I could and took my leave. No one watched me go.

I realized I had fallen in with a strange bunch, probably not at all typical of the Jewish people. They had given me some interesting ideas, to be sure, or at least details which I could use. But now it was best to leave them alone. There was something unbalanced, cutting, almost subversive in their outlook; certainly subversive in the outlook of Mrs. Goldfarb's crazy son, whoever his father was. Nothing was sacred to them. Instead of developing any of the stories we had discussed, I decided to get some of the first issues of the new publication, Small Remnant, to determine what themes and treatments the editors liked. With my fertile brain, I would have no trouble making stories that would please but not offend.

That is the great advantage of being a writer, the reward for our demanding and heartbreaking craft: you can tell your own stories, stories that bring you and your readers pleasure and comfort; you can create your own world.

Donn J. Kushner

Donn Kushner is Professor of Biology at the University of Ottawa. He is the author of a number of books and in 1980, he received the Canadian Children's Library Association Book of the Year Award for his book entitled 'The Violin Maker's Gift'.

Leo Judah Moss 1915 — 1982

Leo Moss

The Labour Zionist Movement of Canada founded Viewpoints, a Jewish quarterly, to provide a progressive intellectual forum for and by Canadian Jews. Leo Judah Moss, its National Executive Director, was given the responsibility of publishing this magazine in 1966. He carried on this task until 1977 when the Canadian Jewish Congress undertook the Viewpoints tradition and assumed its financial burden. Leo Moss remained on the Editorial Board until its present transformation of format and distribution.

Leo was a Labour Zionist who made his love of labour a labour of love. After serving in the Canadian Army during the Second World War, he decided to serve the Jewish People more directly.

He used his talents, his charm and his warmth to communicate, to persuade and to leave an indelible mark in innumerable ways upon the Canadian Jewish Community. His peripatetic route around our major Jewish triangle of Israel, the United States and Canada was his Jewish equivalent of Aristotle's ancient Lyceum. He was equally known and appreciated in all three by the great and, especially by the small. It was from that small he came and it was that "amcha" with which he identified himself.

To paraphrase Samuel Gompers' statement of Labour's aspirations, we can say that Leo wanted and worked for more schoolhouses and less jails; more books and less arsenals; more learning and less vice; more leisure and less greed; more justice and less revenge; in fact, more of the opportunities to cultivate our better natures; to make manhood more noble, womanhood more beautiful, and childhood more happy and bright.

He was identified with every Canadian Jewish organization and was loved in all of them.

He has left us all far richer than when he came.

Joe Baumholz

Poetry

FOR MELECH RAVITCH
(1893—1976)

By Seymour Mayne

Who can forget your dignified
manner,
your cane and soft smile
and the words you offered
a bristling and critical youth
that spring day both of us stood
before the larger-than-life
painting of the barricade —
Warsaw Ghetto tableau
at the Jewish Public Library?

About what continually corrodes
you spoke: "Never succumb to
cynicism —
if you're a poet, you can't be a
cynic."
Bearing yourself with the etiquette
of the lyrical and innocent
you found a way in wanderings.
Authentic words and poems,
testimonies dot that map,
the continent of Yiddish
blood soaked and staining
the blotter of Europe forever —

BIRTHDAY

For Shulamit Nardi

By Seymour Mayne

Fallen in the Jewish Wars
a young man who will never age
shares the same prayerful eyes
of ancestors and our common birth
this day of May
— spring's point of no return
Son and brother still he lies
beneath shrubs and lettered stone
Though unknown to me his name
is on his father's lips,
his face before his mother
Today, our day, celebrating
my right hand has not forgotten
the cunning promise of script

BEFORE PASSOVER

By Seymour Mayne

Before Passover there in the old flat
who searched at the underside of
curtains,
spiders' dust, for the crumbs of
final dinners?

Rummaging for bread in 1919
grandmother gave up on fresh
compost heaps,
found instead sweetgrass
roots to feed her brood.

Later in the bustling capital the
refugees
found others even trying
to cheat them of the price of
passage.

"In Canada bread grows on trees —"
the children fed their big eyes and
ears —
"In Canada one merely picks them
for the eating!"

Early winter nights later in
Montreal
they returned from work and
underpay,
their snowy three-sided shadows
marching them into silence.

From afar now hear
the voices of aging women,
smell the shawl hugging
the wizened bobeh
who never begged but lived
for the conceptions of the ordinary,
bartering in the bazaars of genes
and death.

Seymour Mayne

Seymour Mayne is Professor of Canadian literature at the University of Ottawa. He is now visiting professor at Concordia University in Montreal. He is the author of numerous books, the most recent one being "The Impossible Promised Land" (Mosaic Press).